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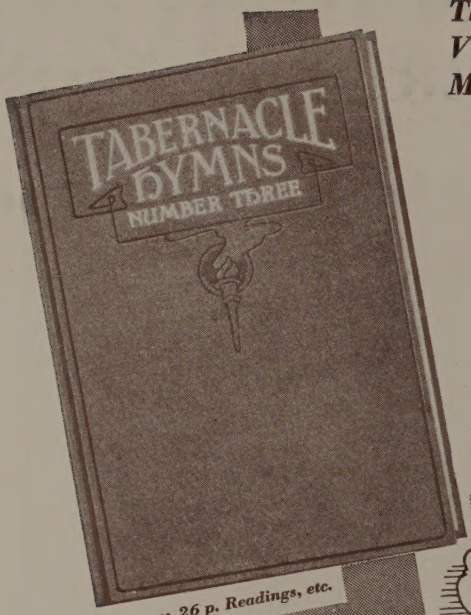

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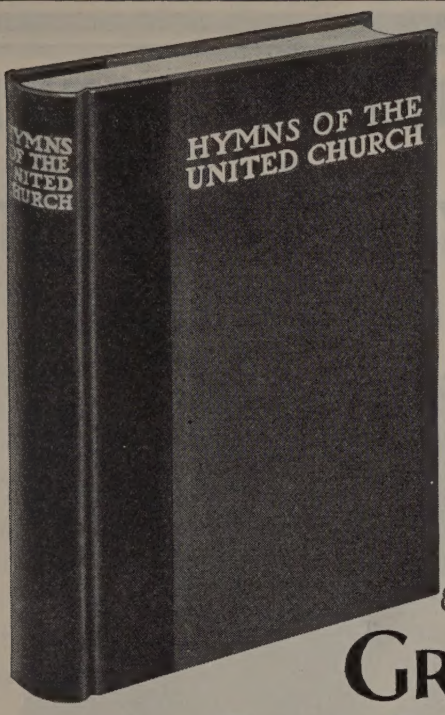

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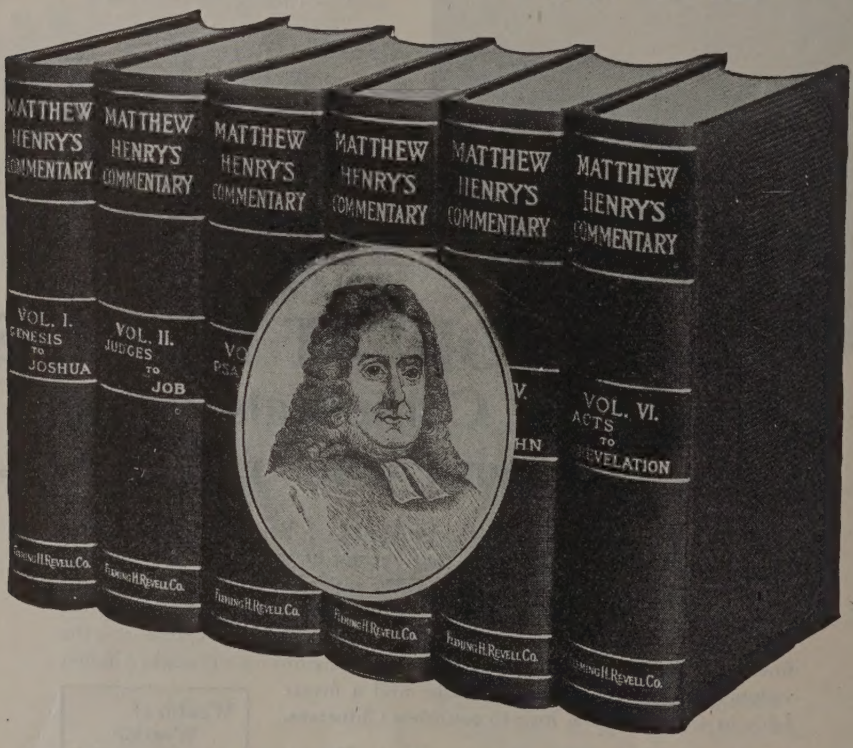

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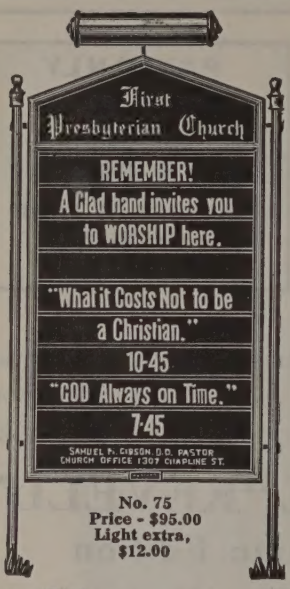

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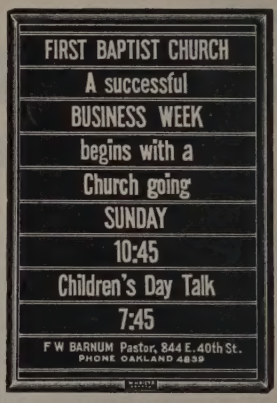

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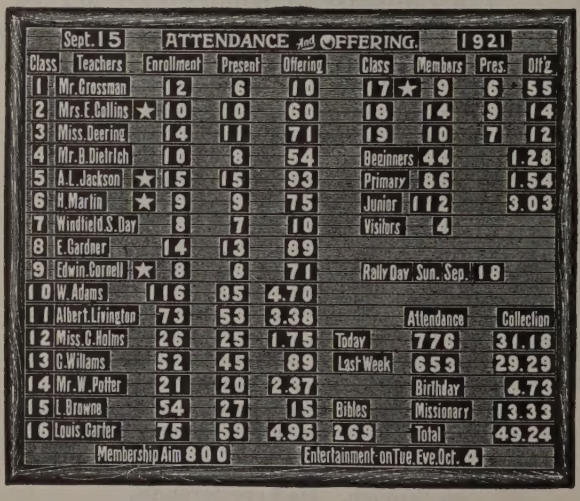

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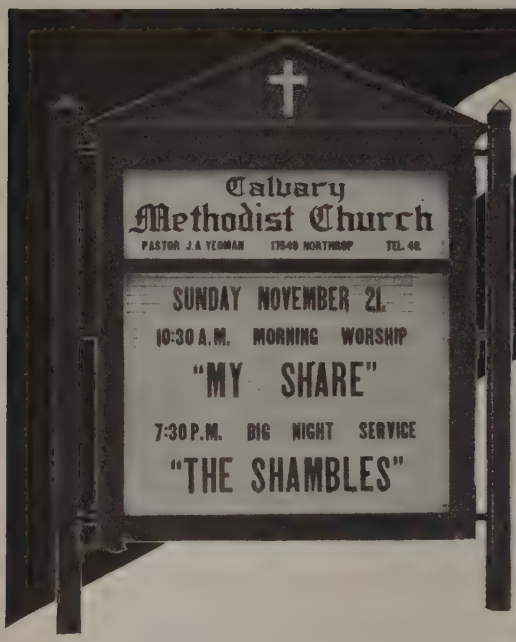

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Two Reformed Churches report:

Philadelphia, Pa., February, 1931.

"Over $102,000 cash was paid in 20 months after our campaign climaxed with your help. This was 65% of the amount pledged in 40% of the time."—*Purd E. Deitz, Pastor.*

Ellenville, N. Y., September, 1931.

"4,200 paid in cash on $20,000 raised with your help three months ago."—*Perry Vandyke, Pastor.*

Three Presbyterian Churches report:

Los Angeles, Calif., March, 1931.

"Over $300,000 paid in 25 months since the campaign was completed with your help, 60% of the total in 50% of the time."—(*Reported by Moses Breeze.*)

Moscow, Idaho, March, 1931.

"Over $8,000 in cash already paid on $35,000 raised with your help 10 months ago. As soon as we let the contract, large additional cash payments will come promptly. We raised our budget this year more easily than in any previous year of my pastorate here."—*C. M. Drury, Pastor.*

Philadelphia, Pa., September, 1931.

"Over $100,000 cash paid in 20 months on $150,000 raised with your help during depression. Any shrinkage will be more than made up in additional cash from those who failed to pledge or whose payments exceed pledges by following your collection suggestions."—*William Porter Lee, Pastor Westside Church.*

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We Still Like War

THE REV. AUBREY FULLERTON

This talk of peace and how to get it is all very good, especially at church, where idealism is to be expected: but for real effectiveness in the exposition and interpretation of practical religion, give us war! Pacifism may be an excellent talking point, but when it comes to expressing the actual values and approved methods of Christianity, there is nothing so apropos as the terms and incidents of a stiff military campaign. Let us outlaw war, by all means, but we must keep up its highly useful analogies.

Of course, we do not really say it that way: but we do often act that way. For there still persists in current church practice a strange inclination to use war as source material for religious instruction. Stories are told, parallels are drawn, comparisons are made — all by way of emphasizing spiritual truth — with marching orders, military tactics, martial array, and the din of battle itself as analogous of the Christian life. Not merely now and then, but frequently, the deep things of the spirit, the inmost experiences of men in meeting God, are represented in war terms. Full many a pulpit gem is wrapped up, for purposes of illustration, in an anecdote from a fight or a similitude from fighting technique.

In those peaceful times not yet so remote as to be beyond recollection, preachers and teachers were wont to draw upon the war of independence, the civil war, and the war of 1812 for illustrative material. Here in Canada, with an internationalism that knew no boundary-lines, the American civil war was a prime favorite and furnished so many good lessons that some must almost have thought it a holy war. In both countries came then the new interest generated by the war of 1914-18, and incidents galore have been taken therefrom to point the sermons of these latter days. Many a text has been worked out from the angle of the trenches, or no-man's land, and many a Sunday School lesson has been aimed from somewhere in Flanders.

The wars of long ago have done their part in illustrating and expounding religion. The Napoleonic wars are quoted even yet, with morals from Waterloo. The charge of the light brigade has been adapted to pulpit talk. Julius Caesar made good sermon points.

Whether from the far or near past, war stories have been used, and are still being used, to explain, support, or commend religious truths and ways of religious living. The effect inevitably has been to make war appear as something high and good, to put war experiences on a level with or in line with the most intimate experiences of the soul, to hold up warriors as heroes, to perpetuate war terms and war atmosphere within the church. In other words, the church has done, practically, the very thing it doesn't, theoretically, want to do.

II.

It cannot be denied that war stories and similitudes, so used, have often been quite apposite. Many an anecdote from the fighting line has scored its point in behalf of religion; many an incident in modern or ancient warfare, related in sermon, lesson, or print, has impressively illustrated spiritual truth; many a military parallelism has nicely described the Christian life, particularly in terms of courage, devotion, and self-sacrifice. Can it be, then, that war is really so bad a thing? If there is so much religious significance in it, if it fits religious experience so well that it may be taken to express spiritual values, does it not follow that there must be such values in itself? If the parallels and analogies actually exist, do they not prove war to be as basic and

reasonable a principle as any that it may parallel?

There is something to be said for such a view. It can be said, for instance, that in a valid analogy there is some measure of correspondence between one side and the other; that to the extent that natural law holds in the spiritual world, natural law itself has spiritual quality; and that good points cannot be inspired of evil. Because it produces such edifying moralisms, war cannot be so bad as it is claimed to be.

Yet we do not, in general practice, go to ugly places to look for beauty. Bar-rooms promote fellowship; there is honor among thieves; gamblers are usually generous; racketeers develop able leadership; tiger-mothers love their young; bacteria work skilfully and wondrously; earthquakes are grand manifestations of physical law: but rarely indeed are these or any like them taken as examples in the moral field. Analogies are not always fitting, and things that parallel one another are not always either equal or similar.

War illustrations and incidents may serve a present purpose in pointing a moral, or even clarifying a spiritual truth, and yet be in quite as bad taste as quoting thieves, racketeers, and gamblers. There is in it, as in them, an element of good-likeness at certain surface points, but the parallelism is never close and never goes far.

III.

These things being so, the question arises how fully logical is one to be. If sermon or lesson references to war in an illustrative way are ruled out, is the terminology of war also to go, or can it be kept for its own fitness' sake? It is pretty firmly rooted and could not, as a matter of fact, be easily dislodged. We are wont to speak of the church as an army and its members as soldiers following a captain Christ; we are rather fond of lining up our forces as battalions ready for action, with plans of campaign that have fighting strategy in them and that may lead to massed attacks on the enemy; we stress the need of effective weapons and the disciplined use of them; we talk of camps, and drills, and flying banners, of the drum-beats of duty, the shouts of battle, and the songs of victory. Life itself is a warfare of one sort or another, and there is, we say, no discharge from it. We're always fighting — if we aren't, we must be either traitors or cowards.

Beyond a doubt, the terminology of war is in very common use in the best Christian society. At the precise moment that we propose to do away with war and all pertaining to it, we are employing its terms and concepts in our religious activities. We want peace, but we've got the non-peace words and ideas, and we've got the habit too.

If the habit were broken and we stopped talking that way, a number of approved usages would be necessarily involved. There is, for instance, the Pauline description of the Christian's armor, which has been widely and effectively quoted and which many would doubtless be loath to discard. Yet armor itself — specifically in terms of breastplate, shield, and sword — is an archaic idea for the religionists of today, and if Paul had had its modern equivalents to work with he would have been hard put to it to make effective use of machine guns, gas-bombs, and submarines as Christian symbols.

The Salvation Army carries the figure to the point of verisimilitude; but its military set-up will presently be archaic, too.

Some of the war terms, to be sure, will still hold. So long as evil exists, there must be war against it. We shall continue to speak of foes and enemies, of conflict and struggle, of defences and attacks, of defeats and victories. And we shall know that warring of this sort is elemental and unescapable, for every man experiences it within himself. The battles of Mansoul and the crusades against wrong will go on.

But because the church must thus be militant, it need not be military, and because we must use some of the language of war we need not interpret it martially.

Paul had a better idea than his armor figure when he wrote of a warring that was not carnal but spiritual; and a greater than he, finding sermons in flowers and drawing parallels in parables, passed up entirely as sources of illustration, so far as the records show the military activities and interests of his time.

The Christian people today may well consider their Master's example. If we must still fight against spiritual enemies, we may at least omit the imagery that puts such fighting on a level with physical militariness. We need not give prominence to war, and we need not perpetuate an atmosphere of

war by telling war stories from the pulpit and giving them a religious application; nor by making lesson-points from war events in Sunday school study material; nor by singing rousing hymns with a martial suggestiveness; nor by holding war anniversaries under church auspices and with the church's blessing. If eventually the people are to learn war no more, why not stop teaching them war now?

Cues to a Successful Ministry

THE REV. HOMER J. ARMSTRONG

The average preacher has the capacity and ability for success, but doesn't know it. I fully realize that this has the odor of a typical Correspondence School advertisement, but to reassure you at the beginning that my first statement is true, believe me when I say that the material I have written into this article was accumulated by actual observation of successful preachers, and the "Cues" in their ministry that made for success. Now a cue is nothing more than a tip, an intimation, a sign that leads to something. I am firmly convinced that the average preacher could enjoy a greater measure of success if he would only open his eyes to the cues all about him.

I. The first cue that I want to give you may cause you to laugh with glee. If so — keep it up, for laughter and humor compose the first cue to a successful ministry. Someone has said that "wit is a saving grace" and it is well-spoken. The other day I met a famous Chinese lecturer. I asked him to give me one reason for his success on the American Lecture Platform, and to my utter amazement he replied: "My ability to laugh." Upon pressing him a little further for an interpretation of this statement my friend said: "Each morning I start the day laughing. Sometimes I am forced to stand in front of a mirror to induce it, but it comes, and it sets the tone of my day's work." Laughing is a good exercise, especially for a public speaker. Try it!

If you are skeptical about this, do a little detective work. Pick out a successful preacher and compare him with some brother that is having a hard time. Too many preachers have a "sour-grape complex." No wonder they fail to set the world on fire. Sprinkle a bit of humor and fun into your sermons and a good share in your life. This is the first cue to a successful ministry. Follow it!

II. The second cue that I offer you is an old one, but it certainly isn't functioning with most preachers. It is this — Plan your work. We generally think of budgeting our money, rarely ever of budgeting our time and our energy. The successful minister invariably is a man who has learned the art of arranging his work. Call it "system," "organizing," strategy" or whatnot, but do it! Don't leave it to mother memory to guide you, either. Set it down on paper. Diagram it and chart it. Too many preachers excuse their conscience on the matter of reading and study work with the anesthetical idea that "they are too busy"—"parish duties demand their sole attention" and so on. A preacher who slips into this hazard is robbing himself of one of the most important cues to success. Why is it that we say: "If you want anything done, ask a busy man to do it?" Merely because the genuinely busy man is working by a program. This summer a preacher friend of mine astonished me by remarking that he made a minimum of two hundred and fifty calls per month throughout the year. Here's how he does it. In addition to his regular afternoons for visitation, this successful Pastor spends three evenings a week when he makes an average of ten calls per evening between the hours of six-thirty and eight o'clock. "I find everyone home," he says, "and the folk seem to enjoy my unexpected visit at that hour." You can find time for anything if you plan it! Divide your time so that you will have ample opportunity for study, visitation, promotion work, correspondence, sermonizing, fellowship and recreation. Don't ever be guilty of saying "I haven't time."

III. A third cue that I have always observed in the life of a successful minister is what I am going to call a "Preaching Punch." Don't fool yourself by thinking that because you are a preacher everyone

should come and hear you. No doubt your sermons are as good as that Metropolitan preacher that you admire. The difference is that he has a knack of putting his over, both in his arrangement of his material and his style of preaching, and you trust entirely too much in your idea to sell itself. The modern preacher must be a salesman. He must make his listeners want his product. May I suggest several ways of putting this "punch" into your sermons? First, make your sermon original in style. Arouse the imagination of your audience. Refuse to plan two sermons alike. Make your message fresh with originality and variety. Second, devise the most unique way you know in the interpretation of this message to your people. I shall never forget hearing a sermon preached by a notoriously successful preacher in the east following the sensational flight of Lindbergh over the Atlantic ocean. This preacher delivered a masterful message on "Lessons from Lindy." He filled his Church. I have never witnessed a more attentive audience than the one he preached to that night when point by point he drove home a helpful Christian message from a thrilling news event. Stop! Look! Listen! before you preach!

IV. The fourth cue I am going to mention is an old one, too, but neglected by most of us. It is the art of systematic reading. "Intellectual laziness" is a too common disease among clergymen. This applies to the preacher with a string of degrees as well as the man who has only his ordination papers. In fact, the latter may often outstrip the former if he leads him in the art of reading. Every great preacher I have known has colored and permeated his message with a wealthy background of extensive and intensive reading. It may not form the outline to his sermon structure, but it shines through with no uncertainty, and the man in the pew knows with an intuitive awareness that his preacher is alive in the world of knowledge and truth. I have found in my own ministry that the Sundays I preach the best are always the Sundays following a week of rich reading. Reading stimulates your thinking, replenishes your speaking vocabulary, inspires you with a passion, and provides you with fresh illustrations for your message. If you aspire to be a great preacher you must be a great reader. I have never seen an exception to this rule. Place a group of books by your bed. Leave them there and dip into them a few moments each night before you close your eyes for rest. Now while I am speaking about reading let me warn you not to limit or narrow your field. Force yourself, if necessary, to read a book of poetry now and then, or a group of "Pagan Prayers" if you please. Enjoy a good novel sandwiched in with a book on Social Problems, Human Psychology, or Biblical Exposition. You can't possibly reach all the people of your audience in your weekly messages if they have not been spiced with extensive reading. Again — every successful preacher I know is an enthusiastic subscriber and reader of Church Papers and Religious Journals. Imagine a physician trying to keep up-to-date in his profession without ever reading his professional literature! Do not begrudge a penny you spend for religious journalism. In the terminology of investments — its "Gilt-edge stock." Subscribe and read!

Last, but not least, Lead your people! This is a time for prophetic leadership. People like to be led. The trouble with most of us is that we keep our ear too close to the ground waiting for orders from the people instead of pointing the way through courageous leadership. Most of our ministerial failures are due to failures in leadership. A great many of our churches are comparable to the sheep that Jesus said had no shepherd. Examine the ministry of Jesus. Why was it that the multitude spoke of Him as "Speaking with authority, and not as their Scribes?" Was it not that he possessed the happy trait of leadership and used it in a positive and powerful way? The Successful preacher may be a "man among men," but if he isn't a LEADER among men he is doomed to mediocrity, if not complete failure. Now leadership is not so much a God-given trait as it is a soul-developed art. Get busy at it and master it. Plan a program for your people. Sell it to them, and then courageously lead them to its realization.

Yes! It's sometimes true that the fate of circumstance frames the picture for a successful ministry, or that a preacher uniquely fits into a particular field. But even then, all things being equal, if a preacher lacks one of the cues of ministerial success that I have briefly mentioned he enters the fray in a crippled condition, and the odds are against him! "He that hath eyes to see let him see. He that hath ears to hear, let him hear." This applies to you, Mr. Preacher. Look about you. Take a cue for success.

Sculptured Men

"A Sculptor wields the chisel, and the stricken marble grows to beauty."— Bryant.

THE REV. MARCUS L. BACH

Sticks and Stones

Whatever the Reverend Doctor Norman D. Younge expressed to his congregation on Sunday the *News* vociferously proclaimed to the world on Monday morning. The man whose duty it was to direct the rhapsodical destiny of one of New York's largest churches could say nothing without being press-beseiged, which meant, also, that he was heralded as prince and prophet by a multitude of men. If he suggested that the thirteen-month calendar was more practical than the twelve, people reiterated parrot-like that it was. If he said that, "Onkelos, son of Kalonymos, became a proselyte only in Baraita tradition according to Graetz," it was true, although nobody really knew to whom he referred or what he was talking about. And if he remarked casually that Cardinal D'Alberti was a nit-wit then the eminent Cardinal was that very thing.

In short, Doctor Younge was an oracle and an authority on everything from religion to rabies. His question-box, a feature of the vesper hour, was dispatched with such alacrity that mystics gasped. He prophecied the crash of the stock market. He wrote a book entitled, "A Preacher Buys a Bond" for which authorities classified him right in line with Babson. His reputation was irrefutably established when at the urgent behest of the Church Board he spoke against the proposed Twenty Million Dollar Waterways project. In three weeks Doctor Younge swung public opinion his way and made sure the defeat of the bonds. He was acclaimed and accepted anew after that and was termed a pulpit-primate. Intellectually, socially, financially, every way he was regarded as a man among men.

The one truth Norman Younge never divulged was that he was a sad and wretched creature. No one but he knew how agonizingly it drained upon his spirit to supply the demands of those who held his reputation within their hands. No one knew how tired he was of publicity and fanfare. No one knew how often he went into his pulpit heavy of heart. The insane and everlasting drive of it all! The continual slavery to the whims and caprices of those under whose thumbs he ministered! The sickening gullibility of the press! The thousand and one things subtle and mundane which had long detached him from the gospel he had once proclaimed! It never occurred to anyone that he was human enough to reflect — much less to react — to such cogitations. They knew him as the Reverend Doctor Younge of Granite Cathedral on the Hill and admired him or envied — nothing more.

Norman could think of himself only as some falconied bird chained to a perch. Above him was the sky, blue-white and profound . . . at night dashed with a trillion stars . . . The breezes sang around his cage and with the sky cried, "Freedom! Love! Life!" But when he tried to soar above it all, when he thought to free himself, the bars were very real and the chain that bound him was too true.

He lapsed, then, into periods of keen nostolgia during which an old colonial church in Massachusetts weighed upon his mind. He saw again the little flock which had gathered Sunday after Sunday for worship and communion with the Giver of Life. He thrilled at the recollection of their rusticity and genuineness. It did not matter now how unscholared they had been or how they had talked only about the sea, their ships, and God. He would have given anything, almost, to have been back with them and have heard them call him Brother Younge once more. That spot along the upward climb had been his Arcadia, he realized it. The tears and handclasps, the sincere response to God, speaking from soul to soul, had blessed his path and touched his life along the way. The goal now reached was stark and cruel.

The person he envied most at such moments was the preacher on Hardy Street, about two blocks from the Cathedral. There was a green frame church down there just where Doctor Younge could catch a bus after office hours. He had two cars of his own but it composed him a lot to stroll back and forth and cast envious glances at the

little warped structure. He could have caught a bus farther up the hill but here was a weather-beaten bulletin board that fascinated him. "Church of Our Master," it read, "Elvin Williams, Pastor." Then followed a long enumeration of weekly services and at the bottom was a line which told the reader that "Here God is Preached and Hearts are Reached."

Doctor Younge wondered what his people would say if they ever caught him down on Hardy Street gratifying his soul! What if he were to tell them that he had slipped into this church after the vesper hour a few weeks before? What if they knew that he had been "pewed" next to a man with a dirty yellow beard? Norman always chuckled, weary as he was, at the thought. That man could sing, beard or no beard! Williams had had a good sermon that night, too. Oh, he was a fortunate fellow. No exhausting office hours, no tea parties, no business luncheons, no clubs, no lectures on cosmic items, no compromise with capitalism, no need for tact bordering on hypocrisy, no cathedral weddings (how he hated them), no press encomiums, no headlining.

The oftener Doctor Younge saw the little frame church the oftener he wanted to see it, but the more his spirit groaned. It was a torturous pleasure. And after one particularly vexatious afternoon embracing a round of ridiculous activities he leaned against the "Bus Stop" signal, closed his eyes, and permitted himself to say, "Oh, God!"

Elvin Williams had been at the Church of Our Master for almost four years. Sometimes it seemed like forty. His congregation, made up as it was of a strictly laboring class, was not the most elevating in the world. Visiting his people in their homes could scarcely be classified as a pleasure and looking into the same unshaven faces Sunday after Sunday was no longer an inspiration. Their hearts were pure gold, they meant it well enough, religion meant something to them . . .

If it could only be his lot to step behind a hand-carved pulpit once in his life with a pipe organ at his back and New York at his feet! If he could just appear in the vestment of the "higher clergy" for one short year or so. How thankful he would be to have an office in his church and his name on the door. Elvin Williams! What if one of the newspapers would quote *his* remarks. Ah — the only time he saw his name in print was in a church ad at Christmas or Eastertide and he always paid for that.

He could dream about it, that was all. He liked to dream although the awakening did carry its sting. He liked to dream that by some divine alchemy the Church of Our Master was no longer a building of "sticks," but that it had been transformed into a huge building of stone, an appalling structure like — well, like Granite Cathedral on the Hill. There were offices galore, garages for his cars, an auditorium in which one feared to breathe . . . The unsightly bulletin board was now an illuminated announcement of bronze and glass, the peal of tower chimes was everywhere! Glorious visions! And he, he was another Doctor Younge — a personage and a power.

But his dreams were ruthless things. *His* church was down on Hardy Street, a green frame structure built for factory-workers and he was merely Elvin Williams, pastor — nothing more.

One autumn evening before the prayer meeting hour he walked, as he had done on other mid-week occasions, past Younge's church on the hill. It was seven o'clock. The landscaping, rich in variegated dress, was sublime. The massive cathedral seemed to be whispering to him giant-like . . . Gray clouds swept past the cluster of spires as though by their animation at least they might rival the campus of gold and green. The vaulted entrances, the stained glass windows, the pointed architecture and symmetry of it all awed, yet emboldened, him.

He decided to walk up to the doors. Perhaps the janitor would let him in. That would be thrilling! He had been in the auditorium only once in his life, that was the afternoon he had slipped in for a vesper service. The usher had placed him near an earl, or a duke, or something. At any rate, the man had worn a monocle when he sang.

Perhaps Doctor Younge would be there! Elvin hesitated at the thought. He could never tell Doctor Younge that he was pastor of the church on Hardy Street! He felt too inferior and of no account! What would he say? What would Younge think? What, indeed, could they possibly have in common? He turned about sad at heart, painfully insignificant and started down the street.

For two blocks he alternately pitied and chastised himself. For two blocks he dragged

(*Continued on page 190*)

No Confounded Tongue

HOW simple-minded we intelligent folks are when we permit either the tongue's agility or its sluggishness to mark the worth of man. The tongue's aptitude is poor indication of the fullness of heart back of it. A faltering tongue and hesitant often introduces a resolute heart.

The fact that Margaret experiences some difficulty in understanding and in making herself understood has small bearing upon her employment. That for which she is hired to do she understands with rare vision and pursues with charming singleness of purpose, it having but little to do with the art of conversation.

The heavens had been muttering most of the later afternoon and early evening. The breathless oppression before the storm seared its way well into the panting night hours and drove us gasping to the bed on the porch. When the storm did break we lowered the light canvas curtains and crawled back to bed with a sigh of relief which came with the cool of the first splashing downpour.

How long we lay, I know not. A most welcome if tardy sleep came. Suddenly I was roused by a broken voice above the lullaby of the rain. Her hours or rest, after her day of labor, had possibly been more uncomfortable than ours. She needed her rest. Yet she had risen from her bed with the first splashes of the rain, having visions of a piece of clothing hung out to air and forgotten at the close of the day. She had dressed, and through the storm, had come miles, hoping to find the house open that she might save the garment. Failing to get in she made her way in the dark to the Arbor Vitae screened porch and there in her broken English called to us of her oversight.

The garment was saved and Margaret melted into the night. Once again, out of a heart the mouth had spoken.—

From A Little Book

DUE to the kindness of William Feather, from whose efficient print shop the monthly issues of *The Expositor* come, there comes to my desk, the *William Feather Magazine*. It is comprehensive in scope of content rather than in physical dimension, and is a most desirable example of the adage "multum in parvo."

There are two paragraphs in one issue, which I pass on to you with Mr. Feather's permission.

The first is this: "Recently a man with a reputation as an orator made a speech. The speech had two weaknesses: the man had nothing to say and he said it poorly.

"Obviously the speaker had made no preparation, thus exposing himself to the contempt of an audience of five hundred critical men and women. Probably he had good reasons for his failure to prepare his talk. He was busy. He accepted the engagement against his whishes. He was told to 'Come and say anything.'

"Thus are men undone by a kindly disposition, a desire to accommodate. It doesn't pay to accept an assignment which cannot be adequately executed. The committee or the customer is well meaning when making the bargain for the accommodation; but when the goods are delivered with flaws, due to haste, no sympathy is given the producer.

"Whether we happen to be orators or business men, we must so maintain the quality of our output that we are willing to be judged by any part of it. No one can afford to attach his name and reputation to sloppy work."

This is the second: "One of the characteristics of great men is humility. The contrary fact is that little men are noted for conceit. Bruce Barton pondered this, and one day hit upon the explanation:

" 'God is just,' concluded Mr. Barton. 'He distributes talents with impartial hand among the sons of men. To big men He gives the satisfaction of achievement; but He pen-

alizes them with hours of depression, introspection and self-doubt. Little men would be discouraged if they could see themselves in their true light. So conceit was sent into the world—

"'God's great gift to little men.'"—

Crowds or Christ?

I CAN still see a sainted father standing there, seemingly at a loss for words. Those who best knew father admired his love for and grasp of Webster, Roget and many another. Seldom was he in want for fitting word or phrase. Rarely did he find his vocabulary inadequate. Yet once, at least, do I recall such a case.

The mere name of a minister who had been given wide publicity as an active, energetic, original, unique preacher of the Way of Salvation had been mentioned. Father's eyebrows rose. "Why, that chap is nothing but,—but—but—why he's just an advertiser, an advertiser who plays to the crowds. That's all he is."

The intimation being the common intimation, sinfully common intimation and frequently the unfortunate expression which came to me not long since, "crowds or Christ" as though there were, *per se*, incompatability between crowds and Christ. Frequently there is, but not necessarily and we assume juxtaposition with the holy chap who stood in the Temple thanking God that he was not like others when we judge "crowds or Christ."

Do not misconstrue. I am in no manner taking the stump for the "chap who plays to the crowds" as over against the one whose sincere ministrations are to the little groups of followers, for I well understand the temptations of the flesh which play around with wide acclaim. Nor am I unmindful of the larger responsibility for the pastor whose pews the crowd seeks. But I do maintain emphatically that crowds can be, and are being led in the Way with the same regularity and vigor and love which is assumed somehow as the rule where lesser groups are concerned.

There are rather too many references to Christ's compassion on and love for the multitudes, too many incidents in which his ministrations were for the crowd, for us long to hold to the old alibi, "The crowd way was not the Christ way." True, He did not say, "Baptize all nations, collectively," but did He say "individually"? He did not say "Come unto me all ye that labor, but come individually." He said, "Go ye therefore" and "Come—all" and we quibble when we challenge another because his method is not ours. Worse, while we quibble, He looks on in anguish and souls remain in jeopardy.

It is well for the steward, be he a just steward, to understand that his labors are supposed to be constructive, not destructive. He is to labor *for* One, not *against* another. It is also well to remember that for every one we challenge as being after crowds for the crowd's sake alone, there is one who has just as much reason and right to challenge us with being slothful about the Father's business and not alive to the love of and desire for souls, more souls, crowds of souls for the Master.

The number of souls in your keeping has absolutely nothing to do with the worth of your ministry, if your heart is right, any more than if your heart is wrong. Your individual heart, your very own heart is all that should concern you and if you fill it with the grace prepared for it, the seeker of crowds will appear at once to be but another active fellow-laborer in the field in which you also labor and the thought, "crowds or Christ," will appear to you as it does to most others, as the unworthy and un-Christlike thing it is. Thank God for the opportunity which may come to a brother minister when crowds flock to hear him. Whether he measures up to that increased responsibility or not, the method he employs, the actual results he attains, these things, my friends, are between him and his Maker. "And there was also a strife among them, which of them should be accounted the greatest."

"But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat or he that serveth? Is not he that sitteth at meat? But I am anong you as he that serveth."—

The Town and Country Church

THE REV. HENRY W. McLAUGHLIN, D.D.
Director of Country Church Department
Presbyterian Church in U.S.

In Exchange

In the October issue of *The Expositor* you read an article on "In Kind." This presented a plan which will assist country churches in paying the pastor's salary without making a cut. "In Exchange" sets forth a plan by which a town church may raise money for debt or some benevolent cause and at the same time accommodate the members of the congregation who do not have the ready cash.

The Plan

Rev. Absalom Smith is the pastor of a parish where the people are partly urban and partly rural. Each social group is dependent upon the other to purchase the goods offered. The church is located in a town of about two thousand people. There are in the congregation a number of farmers, some of whom live in town and some in the open country. The farms this year have yielded abundantly, but the crops are of slow sale, and many of them at a price less than the cost of production. The store keepers and other business men in the town, over-calculated what their sales would be and many of them have on hand goods which they cannot sell but do not want to carry for another year.

Mr. Smith and his officers have heard of Rev. Hiram Jones and his plan in Crooked Creek Parish, described in this magazine last month. The Littleton Church has been able in the past to pay the pastor his salary without much trouble. But the church building has a debt on it. This year the church has had trouble in raising even the interest and of course could pay nothing on the principal.

The pastor and the officers of the Littleton Church have decided to try a variation of the Crooked Creek Parish plan. The officers have made an every member canvass and engaged the products which the farmers have to offer and are willing to donate. They have done the same with the town people.

They have decided to have a great gathering on Thanksgiving Day. In addition to the Thanksgiving sermon there will be two addresses — one on what the country owes to the town and the other on what the town owes to the country. The town band is to furnish music and there will be an old time "sing." Dinner is to be served on the ground to everybody, after which there will be an auction sale.

Everyone who donates an article for sale will be paid in receipts to the amount realized on the article as it is sold in the auction. The money received from the sale will be turned over to the treasurer of the debt fund. Credit will be given to each donor as the receipts are turned in at the church services through the envelopes. It is expected that the proceeds of this sale will result in a substantial reduction of the church debt.

Variations of this plan have been worked out in other churches to assist in securing money for various benevolent causes. In Nebraska, where such auction sales have been held, it has been found that even in shall communities the returns ranged from $600 to $1,000. The social feature is worthwhile, and the town and country people are unified in their sympathies and purposes. The two groups are taught their mutual dependence, and thus a better feeling is engendered.

Some country people are so short-sighted that they criticize and stand aloof from the town people and some town people are so narrow and bigoted that they "high hat" the country people. Anything the town or country church can do to promote a better understanding and a more Christian attitude of the social groups toward each other is well worthwhile.

Congregations interested in trying either the Crooked Creek or the Littleton plan, may secure a sample receipt book free by writing to the Department of the Town and Country Church, *The Expositor*, 815 Caxton Building, Cleveland, Ohio.

* * *

VISITATION OF COUNTRY CHURCHES

During the month of August, I visited fourteen country churches in Kentucky, North Carolina, and Virginia. These ranged in membership from five members to 664. Not even a buggy could get within half a mile of the small church, but there was a very interesting Sunday school of around 70, and a splendid work is being done. There are all grades of equipment from just four plain walls to an educational building which would be a credit to any city. The congregations ranged from 35 to 500. The average was 140.

On the 5th of September I attended a union service of four city churches with a combined membership of 2,400. It may seem a strange coincidence, but the congregation at this union meeting was just 140, exactly the same as the average of the fourteen country churches visited.

One country church which has a Sunday school with an average attendance of 150 and only a rectangular building with no additional rooms, has placed groups of seats under the shade of the trees on the lawn, where the classes meet except in very cold or rainy weather.

One minister had recently taken the intermediate group of boys of his congregation on a camp for three days, after which his wife had the

intermediate group of girls to come to the manse for three days. They brought their own bedding and food. This afforded them the opportunity of visiting in a well-regulated Christian home. This plan gave an opportunity for the pastor and his wife to make a very intimate contact with the young people of the congregation at this very plastic period of their lives.

I was given a full hour at one consolidated rural high school, where I addressed 400 very interesting and promising children. There is little money in this area. Most of the children were barefooted and the boys were nearly all clad in overalls, but they seemed healthy and well nourished. They are the children mainly of small land-owners, and constitute the group from which the nation draws much of its leadership.

One group of four congregations has a custom of having a joint meeting of their young people's organizations on the 5th Sunday of each quarter. This plan will more and more unify this country parish.

A Country Church Director is a sort of a bumble bee who goes around gathering and scattering pollen. Many of the suggestions made in this Department of *The Expositor* are gathered from observing the work of country ministers who are successful in their work.

Church Building

A. W. KAKILTY, Illuminating Engineer

That Church Lighting Problem, II.

Assuming that you have considered the various topics of the church lighting problem as enumerated in the previous article, let us now give consideration to the technical aspects. Before one has an opportunity to become discouraged by the word "technical" he may rest assured that there are no involved calculations and endless formulae to be followed, but rather only a few simple rules readily understandable.

The church has been built, or is planned to be built to conform to certain definite architectural standards. When the lighting system is installed these standards must be maintained. Far from "sticking in" a few lamps here and there, there are three well defined methods which may be followed:

1. *Indirect Lighting.* Possibly the interior is such that it will appear to advantage if no lighting units whatever are visible. This is sometimes the case in certain adaptations of Classic architecture such as frequently followed in Christian Science Churches. Large clear interiors with walls and ceiling white or very light; massive domes with heavy cornices and large columns with heavy capitols. Here best results are often obtained by the use of indirect lighting from coves, wall boxes, tops of columns, and wall urns.

2. *Semi-Indirect Lighting.* Perhaps the interior has a ceiling — flat or slightly arched — but free from heavy obstructions and light in color tone. Probably it is beautifully ornamented as in churches of the Italian Renaissance type. In any event, the ceiling is attractive or at least very useful as a surface for diffusing the light downward uniformly over the congregation. In such instances, lighting units of the semi-indirect type will accomplish the best results. Such luminaries are designed to throw the major portion of the light from the lamps used upward while a small portion is allowed to penetrate through the unit to give it an attractive luminous appearance.

3. *Direct Lighting.* Undoubtedly this type of lighting meets the requirements of the majority of churches. If the ceilings are dark in tone and heavily beamed as in churches of the Gothic and Romanesque type, then a lantern type fixture is more fitting and direct lighting is used. Furthermore, this assists the architect in obtaining his illusion of height by keeping the beamed areas dark and shadowy.

Three typical units are indicated in Fig. 1.

Fig. 1. Typical Units

However, it should be born in mind that the exterior appearance of a luminaire does not necessarily indicate its lighting qualities since any type of unit can be so equipped as to give almost any desired lighting result.

In the technical discussion, the built-in indirect lighting will not be considered since each job must be designed especially to fit into the coves or wall niches of the particular church being considered. Therefore, only these lighting problems which involve the use of luminaires — whether they be totally indirect, semi-indirect, or direct — will

be considered. Certainly here likewise each church turns out to be a problem in itself but there are certain rules which when followed will eliminate the majority of errors often found in lighting practice.

The first item to consider is the location of the units, or the spacing between units. Naturally this involves the location of outlet boxes and the number of luminaries to be used. The maximum allowable spacing between units is a function of the mounting height and these two are interdependent upon each other. That is, the higher the units are hung, the greater may be the distance between units.

Our aim, from the standpoint of utility, is always to obtain uniformity of illumination over the pew area. At first thought it might seem advisable to support the fixtures as low as possible commensurate with good appearance and thus obtain the advantage of a closer source of light. However, a little thought will show that this is not advisable. Suppose we have a lighting unit suspended only about eight feet over the Jones' pew, and one similarly located over the Smith's pew. That might be fine for the Jones and the Smiths, but consider how dark it will be in someone else's pew midway between. Aside from that, there would result the dismal appearance occasioned by dark areas, and also the direct glare of a lighting unit within the ordinary line of vision. Spacing should therefore be close enough to give a uniformity of illumination. The technical rule is that the spacing should never exceed one and one-half times the mounting height of the unit above the "working plane." For a simple illustration let us assume that we have lanterns suspended 15 feet above the floor. Taking a rough estimate of three feet as a height at which the Bibles or Hymnals are read we will subtract this three feet "working plane" from 15 feet and get a 12 foot mounting height. One and one-half times twelve results in 18 feet maximum spacing.

Fig. 2 indicates how the addition of a third unit between luminaires too widely spaced will result in more uniform illumination.

Unfortunately, at times the architectural features of the church themselves dictate the exact location in which the unit is to be placed. A series of cross beams, or — more frequently — series of arches determine the luminaire location. With the spacing thus predetermined the only remaining possibility is to attempt to hang the units sufficiently high to meet the one and one-half to one spacing rule previously given.

Sometimes the appearance fixes both the spacing and the mounting height. This is frequently the case when luminaires must be suspended at the center of the arch and at such a height that the unit is on a line with the base of the arch or the top of the supporting column. When one is thus definitely limited the only recourse is to have incorporated within the luminaire the proper reflecting equipment to give the desired light distribution. Figure 3 indicates the different possibilities. One illustration indicates a concentrated distribution as required when units are close together and rather high, while the other is desirable when the units are spaced rather wide in comparison with the mounting height.

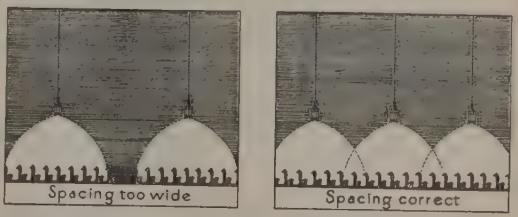

Fig. 2

The final item is by no means the one of least importance. Rather it is of the greatest consequence. This is the question of the proper wattage to be used in each luminaire. Into this question enter the efficiency of the lighting unit itself, the proportions of the church, and the matter of the proper maintenance. The amount of light required from each unit is dependent upon the number of square feet of floor area for which each unit is responsible. This is obtained by measuring the spacing between units. If units are hanging on 18 ft. x 18 ft. centers then the square feet per unit is 18 x 18 or 324.

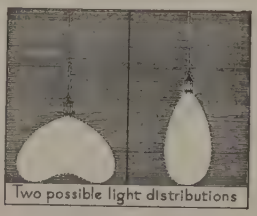

Fig. 3

Look for Part III of this series in the December Expositor.

The following table is included as a guide to the selection of the proper lamps. It is not an infallible oracle since so many items enter into the probable resultant illumination. However, by observing this table. reasonably good results may be expected. In having wiring installed it is essential to install the proper capacity so that any normal future requirement for an increase in lighting intensity can be readily satisfied. The best method of assuring this is to have the contractor wire for the next larger size lamp to the one which is to be used in the original installation. For example, if the table indicates that a 300-watt lamp should be used, then wiring should be installed to accommodate 500 watts per outlet. This means very, very little additional wiring expense and the possibilities of the future are adequately provided for.

Table of Wattages per unit for Church Audtoriums:

Spacing of Units in Feet	*Suggested Size of Lamps**
10 x 10	150 (4-50s)
10 x 15	150 (4-60s)
15 x 15	200 (5-60s)
15 x 20	300 (4-100s)
20 x 20	500 (4-150s)
20 x 25	500 (3-200s)
25 x 25	750 (4-200s)
25 x 30	750 (6-150s)
30 x 30	1000 (4-300s)

*The initial figure represents the size if lamp to be used is the main source of light in a single lamp unit (In some types of lanterns additional small lamps will be used to illuminate the panels). The figures in parentheses indicate an alternative possibility of a number of smaller lamps in a unit of different design.

The next article of this series will discuss the lighting of special location such as the chancel, memorial windows, and like items of special significance.

Expositions

PROFESSOR A. T. ROBERTSON, D.D.

Answers to Questions

September 14, 1931.

Dear Sir and Brother in Christ:

There is no connection whatever between the Concordant Version and the Emphatic Diaglott. Both have Greek with an interlinear, it is true, but they are basically different. You have evidently been misinformed, if you have been led to believe that there is any connection between these two translations, or between the "Russell ites" and the Concordant Publishing Concern.

Concordant Publishing Concern,
by E. O. Knoch,
Los Angeles, Cal.

I am very glad to publish this explanation and to make this correction. It is not always easy to keep such matters straight. It seems that the I.B.S.A. did once use a special edition of the Concordant Version, but dropped it. It is also true that in New Zealand some Russellite agents vigorously pushed the Emphatic Diaglott for I had letters to that effect. But the fact is that the Concordant Version and the Emphatic Diaglott are distinct and the Russellites have stopped using the Concordant Version.

Dear Brother:

First of all I wish to thank you for the great help your answers to questions in The Expositor *bring to me from time to time. May I bother you with this one? What is meant by "the powers of heaven," in Luke* 21:26?

Gratefully yours,
Thomas M. Krauss,
Spokane, Washington.

The phrase is quoted from Isaiah 34:4 and is literally "the powers of the heavens" (plural). Mark (13:25) has it "the powers that are in the heavens," while Matthew (24:29) is like Luke. Euthymius Zigabenus took it to mean angels, while Meyer holds it to be cosmic powers that uphold the heavens. Plummer follows Hotlzmann and B. Weiss in making it refer to the heavenly bodies (the stars, "physical existences") and apparently rightly so.

Dear Doctor Robertson:

In my study of the so-called (erroneously, I think) "Passion Week" I have come upon the problem of the Distinction in the meaning of a Greek word used only twice in the New Testament (if I have been correctly informed), epiphosko, *found in Matthew* 28:1 *and Luke* 23:54. *Luke's use of this word is translated to refer to an evening occurrence in point of time. What bothers me is why, when Matthew uses the same word with the ending slightly modified, it should be translated as an early morning occurrence? In other words, why evening burial and morning resurrection with an almost identical Greek expression, and Hebrew day-reckoning always from sunset? Does the Greek grammatical construction permit or justify this variation of time when translated?*

Sincerely a searcher of the truth,
Claude H. Murray,
Creston, Ohio.

There is no doubt at all that the Jewish day began at sunset. Hence, when the Jews meant the twenty-four hour day, they could and did speak of the day dawning at sunset, curious as that expression seems to us. There is no doubt at all as to the meaning of Luke 23:54: "The sabbath drew on" (*sabbaton epephosken*). The sabbath day was dawning at sunset. The women (verse 56) rested on the sabbath. As to Matthew 28:1 it is by no means certain that *epiphosko* is used of morning instead of evening. The Revised Version has it: "Now late on the sabbath day, as it began to dawn toward the first day of the week." This rendering makes *epiphosko* refer to the beginning of the twenty-four hour day at sunset as in Luke 23:54 and thus refers to a visit of the women to see the sepulchre towards the close of the sabbath just before the purchase of the spices after the sabbath was gone (Mark 16:1). Then Matthew 28:5-8 would be another visit early Sunday morning (Mark 16:2-8 — Lu. 24:1-8). But, if Matthew 28:1 did refer to sunrise, the same Greek word *epiphosko* could be used for the dawning of the twelve-hour day.

My dear Dr. Robertson:

In the study of the S. S. Lessons in the book of Acts, some questions have come up in my class regarding the Holy Spirit that I desire to submit to you for your consideration, hoping that in your reply you may be able to enlighten a layman, whose knowledge of Greek is "nil." Your reply will be greatly appreciated.

In the Greek the Holy Spirit is "to pneuma to hagion." *In the following passages in Acts* — 1:2, 4, 5, 8; 2:4; 4:8, *etc., the definite article "to" is omitted, yet the Translators of the N.T. have added it, and written "the Holy Spirit."*

The question in my own mind is, why did the Translator supply the definite article when it is not in the original? I notice in your translation of Luke you supply it in Chap 1:67 *and* 11:13.

Is it not possible that, when the definite article is omitted "pneuma hagion" *means the "gifts" rather than the Giver? and that God, when He desires to reveal to us the Holy Spirit, uses*

the definite article, and that when He wishes to describe to us the gifts of the Holy Spirit (1 *Cor.* 12), *He omits the definite article and uses* "pneuma hagion?" *My own conviction is that God, inasmuch as the gifts are spiritual or Divine uses* "pneuma hagion" *to describe the gifts. God is Spirit.*

When we are born again we receive spirit or Divine Nature so that we can worship God in spirit and truth (*John* 4:24). *This "spirit nature" is a gift from God, by the operation of the Holy Spirit in our lives.*

Yours in fellowship with God,
Geo. Warner,
Eugene, Oregon.

In the New Testament *Pneuma Hagion* (Holy Spirit) is like *Theos* (God) or *Christos* (Christ) and other proper names. There is no consistent rule for the use of the article with proper names. The name itself renders the term definite. Take *Paulos* and *ho Paulos* for example. Sometimes there is a clear reason for the use of the article with a proper name as with *ton Iesoun* in Acts 19:13, "the Jesus whom Paul preaches."

Gold-Mining in the Scriptures

THE REV. R. C. HALLOCK, D.D.

UNDER WHAT CULTURE CAN CHRIST BE CLASSIFIED?

Last Sunday our Young Preacher "reflected" from some clerical conference he had attended this theme: That two Cultures, the Hebraic of Doing, the Greek of Being, are contesting for supremacy in American life today — and that the latter of the two is the finer Culture. This generalization is rather striking, but it is certainly fragmentary. Paul opined that Jews characteristically require miraculous signs; Greeks pursue philosophy: both of which belong in a third Culture, which emphasizes not Doing, nor Being, but Thinking. Besides these, a fourth has constituted, in more than one ethnic line, a real and definite religious Cult represented by pure Passivists. Amongst such may be named Gandhi in India, Tolstoy in Russia, and the early Martyrs who conquered mighty Rome by dying. This is the Culture of Suffering. To Do, to Think, to Be, to Suffer: these are four great Cultures which compete for the enlistment of humanity. Under which one of these four Cultures is Jesus of Nazareth to be classified?

1. Christ and the Culture of Doing.

Well, as was pointed out in these columns a month ago, by blood and birth Jesus was a Jew: does he belong in the Hebraic Culture of Doing? Read the sacred records: *Diehlthen energetohn kai iohmenos pantas tous katadunastenomenous hupo tou diabolou.* (Acts 10:38.) So he himself said, *Ho Patehr mou heohs arti ergazetai, kagoh ergazomai*; My Father keeps on working right up to now, and so I go on working. (John 5:17.) And note his reply to the worried Baptist: *Tuphloi anablepousin kai chohloi peripatousin, leproi katharizontai kai kohphoi akouousin, kai nekroi egeirontai kai ptohchoi euaggelizontai,* The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. (Matthes 11:5.) What a glorious outline of his doings! And now climax this by that huge summation of his life work in John 21:25: *Estin de kai alla polla ha epoiehsen ho Iehsous, hatina ean graphehtai kath' hen, oud' auton aoimai ton kosmon chohrehsein ta graphomena biblia,* And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

Miraculous Doer! Healing multitudes with a word; even raising to life the dead and buried: what other goes with him to constitute a "Class?" Not one in any age. Jesus is *sui generis*; positively not classifiable under our Hebraic Culture, at any rate.

2. Christ and the Culture of Thinking

Then is Jesus to be allocated in the Hebrew-Greek Culture of Thinking? That Jesus was the most brilliant Thinker the world has known is perfectly demonstrable. His creative, electric thinking, A Divine Leaven which has permeated the thought of mankind, is today the mightiest mental and moral dynamic on earth. His world-moulding Sermon on the Mount, his peerless Parables, his measureless declaration that love to God and love to brother man underlie "all the law and the prophets," and his exclusive revealings of God, eternity, destiny, rank him above all ranks as a Thinker. In a class by himself, Jesus Christ is not classifiable under our Greek-Hebrew Culture of Thinking.

3. Christ and the Culture of Being.

In ancient Greece, however, self-development was almost a religion. To grow, to mature and perfect all powers of the man; in a word, to *Be*, and that a man's supremest capacity; this was the Greek ideal. And when brethren at the Clerical Conference affirmed that, of two Cultures now contesting for supremacy in American life, the Greek Culture of Being is finer than the Hebraic Culture of Doing, this ideal was doubtless what they had under contemplation.

Now how does this classify Jesus of Nazareth? He engaged in no gymnastic exercises to cultivate his body; he neither studied nor taught the Muses, to beautify his mind. Yet his physical nature, unsullied and strong, was a perfect instrument for the purposes of his life work; his mind, pure from evil and ever beautified by communion with the skies, was a Divine mirror of holiness. Personality, Character? Why, man! We know well that in the

sphere of character Jesus was unapproachable, incomparable, peerless. Did yon Greek Culture of Being produce any perfect characters? Even the gods which the Greeks worshipped as an ideal were a poor, immoral lot; and when you list all the best and noblest men (and women, too) of Hellas, is there even one found worthy to go with Jesus to constitute a Class? Absolutely not! *Archiereus hosios, akakos, amiantos, kechohrismenos apo tohn hamartohlohn, kai hupsehloteros tohn ouranohn,* A high priest, holy, guileless, undefiled, utterly distinct from sinners, and higher than the heavens (Heb. 7:26.) . . . Did Greek Culture ever produce such a character?

We would not dare to make such comparison had not God himself challenged the test: To whom then will he liken me, that I should be equal to him? saith the Holy One. (Is. 40:25.) Christ Jesus, the Son of God, can by no means be listed or located in any Culture, Greek or Hebrew, whether of Doing or of Thinking or of Being. In each and all of these there are men who stand high: but Jesus is "higher than the heavens," and only God is his fellow up there. *Oudeis epiginohskei ton Huion ei meh ho Patehr, oude ton Pater tis epiginohskei ei meh ho Huios kai hoh ean boulehtai ho Huios apokalupsai,* No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. (Matt. 11:27.)

4. Christ and the Culture of Suffering

The number of devotees to these three Cultures diminishes upward: from Doing to Thinking, from Thinking to Being. But to the fourth and noblest, the Culture of Suffering, the willing devotees are few. So also the writings concerning men who Do are multitudinous; concerning men who Think, many but fewer; concerning men who attain unto pure and high Character, still fewer; but concerning Passivist souls who have chosen to suffer, hardly any great authors have cared to write their master works. To be sure, there is a Passivity which is just apathetic despair: the passivity of "the Man with the Hoe." This evokes pity, but not inspires enthusiasm. But there is a considered, purposive Passivity which is based upon a noble philosophy of life, and which has produced some noble characters. There is room in literature here for a profound historical study and fascinating biography.

The present question, however, is whether Jesus of Nazareth can be classified in this Hero Culture of Suffering? As to this, certain things are certain. One is, that it was Jesus who inspired by his teachings, life, death, the heroic Passivism of the early Christian martyrs. What epochal words were these: *Ehkousate hoti erretheh, Ophthalmon anti ophthalmou kai odonta anti odontos. Egoh de legoh humin meh antistehnai toh ponehroh,* "You have heard that it was said, 'Eye for eye, Tooth for tooth.' But I tell you not to resist a wicked man." (Weymouth.) *All' hostis se rapizei tehn deksian siagona sou, strepson autoh kai tehn allehn; kai toh thelonti soi krithehnai kai ton chitohna sou labein, aphes autoh kai to himation,* "But if any one strikes you on the right cheek (jaw), turn the other to him as well." And to the one wishing to go to law and take away your under garment, give to him your outer cloak also. (Matt. 5:38, seq.) *En teh hupomoneh humohn ktehsesthe tas psuchas humohn,* In your suffering (patient endurance) possess ye your souls. (Lk. 21:19.) *Hos ean zehtehseh tehn psuchehn autou peripoiehsasthai apolesei autehn, hos de an apolesei zohogonehsei,* Whosoever shall seek to gain his life shall lose it: but whosoever shall lose (his life) shall preserve it. (Lk. 17:33.) The early church learned the lesson!

Again, it is certain that Christ's philosophy of life at least justifies the foundation principles of our more modern Passivism. That war always loses; that love is always the victory; that to strive is always to be defeated; that no weapon has been forged which can conquer the unresisting soul: these propositions are Christlike through and through. Blessed are the peacemakers; for they shall be called sons of God!

And *most* certain is it, that Jesus himself was Supreme Sufferer of humankind; and his suffering was willing, purposive, and Divinely determined. *Ide ho Amnos tou Theou ho airohn tehn hamartian tou kosmou,* Behold the Lamb of God who beareth the sin of the world! *Egoh eimi ho poimehn ho kalos . . . kai tehn psuchehn mou tithehmi huper tohn probatohn,* I am the good shepherd . . . and I lay down my life for the sheep. *Uudeis ehren autehn ap' emou, all' egoh tithehmi autehn ap' emautou,* No man took (taketh) it away from me, but I lay it down of myself. *Tautehn tehn entolehn elabon para tou Patros mou,* This commandment received I from my Father. (John 10: *passim.*) Sufferer supreme, Sufferer Divine, Sufferer willing and fain! Is there any other to be ranked with him? None, none! Neither time nor eternity, neither earth nor heaven, shall ever see his like! Noble as is the Culture of Suffering, Christ Jesus cannot be classified under it. He is infinitely Alone.

Culture of Doing; Culture of Thinking; Culture of Being; Culture of Suffering — Jesus, the Son of God, is catalogued under no one of these, but sits in solitary splendor above them all; the plenary perfection of them all. As such let all mankind worship him and adore!

* * *

SIX SERMON THEMES

(1) **The Evolutionary March of a Human Soul: Doing; Thinking; Being; Bearing.** Text: 1 Corinthians 15:46. *All' ou prohton to pneumatikon alla to psuchikon, epeita to pneumatikon.* Supremely natural for man to hurl him into Action from boyhood: blest, if he develop on up to joyful suffering.

(2) **Regeneration of the "Fighting Animal."** Text: 2 Corinthians 5:17, *Hohste ei tis en Christoh, kaineh ktisis,* If any man is in Christ, then a new creature is he! The "fighting animal" becomes a Christlike gentleman.

(3) **God's Warfare Against War.** Text: Matt. 5:9, *Makarioi hoi eirehnopoioi, hoti huioi Theou klehthehsontai,* Blessed the peacemakers, for sons of God shall they be called. God loves peace; Satan loves war; whose sons?

(4) **God's Cure for Every Curse is Love.** Text: 1 John 4:7, *Agapeh ek tou Theou estin, kai pas ho agapohn ek tou Theou gegennehtai,* Love is from God, and every loving one is God-born. Behold the open secret by which the cure of the world's woes is to be accomplished!

(5) **The Victory of the Vanquished: the Triumph of Them That Endure!** Text: Matt. 5:5; Matt. 5:10, *Makarioi hoi praeis, hoti autoi klehronomehsousi tehn gehn,* Blessed the meek, for they shall inherit the earth. *Makarioi hoi dediohgmenoi heneken dikaiosunehs, hoti autohn estin heh basileia tohn ouranohn,* Blessed, they persecuted for righteousness, for their is the kingdom of heaven. A double inheritance, a double triumph, is theirs!

(6) **What a Man! Jesus of Nazareth: Divinest Doer; Profoundest Thinker; Incomparable Character; Supremest Sufferer.** Text: Hebrews 7:26, *Toioutos gar hehmin eprepen archiereus, hosios, akakos, amiantos, kechohrismenos apo tohn hamartohlohn, kai hupsehloteros tohn ouparohn genomenos.*

A Psalm for the Time—Psalm 85

THE REV. PROF. PAUL HOERLEIN ROTH, D.D.

On September 16, 1656, Oliver Cromwell was reading the 85th Psalm in Whitehall. The following day, preceded by "hundreds of gentlemen and officers, bareheaded, the Life Guards, and his pages and lacqueys richly clothed" he rode to the Abbey Church of Westminster to pen the second Parliament of the Protectorate. After the service he returned to Whitehall and in the Painted Chamber addressed a speech to the members.

Lord, thou has been favorable unto thy land:
Thou hast brought back the captivity of Jacob.
Thou hast forgiven the iniquity of thy people,
Thou hast covered all their sin.
Thou hast taken away all thy wrath:
Thou has turned thyself from the fierceness of thine anger.

Turn unto us, O God of our salvation,
And cause thine anger toward us to cease.
Wilt thou be angry with us forever?
Wilt thou draw out thine anger to all generations?
Wilt thou not revive us again:
That thy people may rejoice in thee?
Shew us thy mercy, O Lord,
And grant us thy salvation.

I will hear what God the Lord will speak:
For he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
Surely his salvation is nigh them that fear him;
That glory may dwell in our land.
Mercy and truth are met together;
Righteousness and peace have kissed each other.

Truth shall spring out of the earth;
And righteousness shall look down from heaven.
Yea, the Lord shall give that which is good;
And our land shall yield her increase.
Righteousness shall go before him;
And shall set us in the way of his steps.

"Yesterday" he said, "I did read a psalm, which truly may not unbecome both me to tell you of, and you to observe. It is the 85th Psalm; it is very instructive and significant; though I do but a little touch upon it, I desire your perusal and pleasure." Then he expounded to them his vision of hope — God's will done on earth, and England an emblem of heaven where God's will resigns supreme. To this work he exhorted his Parliament to set their hearts.

There could be no better counsel to governments in distress than Cromwell's as above described by Prothero, for Psalm 85 goes to the very heart of the problem of national prosperity. This Psalm has a special and startling fitness to be our nation's present prayer. It was uttered at a time of crisis and it faces the situation with humility, candor and hope.

The Past

The first three verses look back to the past, so full of divine favor. "Lord, thou hast been favorable to thy land;" how well might Israel and how well may we, looking to the past, say this! Many a "bringing-back from captivity" had the Lord given Israel. Who shall number the political and economic benefits the Lord has vouchsafed us? Mark the expression "thy land." It is significant. All good, personal or national, is from God. All help is from Him. Yet who thinks of this now?

Nor has God's goodness culminated in material goods, He has forgiven in the past, or "taken away" the sin "*awon*" which lay a weight upon the conscience, and "covered" the sin "*chata*" which was like a bloodstain upon the soul. He "drew in his wrath from us, and turned from the heat of his anger." Yet who sees in sin the cause of calamity, and in repentance from it the first step to relief?

In days when God has poured out a superabundance of food and every necessary of life and in the midst of which we find much poverty and misery and despair wholly due to human godlessness, ignorance and greed, nothing can be clearer than the need of humble confession of sins, earnest repentance, and a looking-up to Him Who alone controls the sources of human welfare. These first three verses attribute all prosperity to God in the past, and prepare for the petition that follows.

The Present

The next four verses beseech the return and continuance of God's favor in the present troubles. There is a swift and striking transition from the

first verses which look backward in gratitude, to the past urgent accents of earnest petition. We should read "turn unto us" rather than "turn us" (AV) as the sense demands and the Hebrew permits. That is after all the great need: that God should turn His face, averted for our sins, to us in favor once more. He is invoked under the name, "God of our salvation," i.e., the God who has so often saved His people that saving becomes a part of His name, just as being saved cannot be considered apart from Him.

Then follow the pleading questions, full of poignant pathos: "Wilt thou be angry with us forever? Wilt thou draw out thy anger to all generations? Wilt thou not revive us again, that thy people may rejoice in thee?" No, He will not always chide, neither will He keep His anger forever. The questions know their answer and are not asked as in doubt. A very little adversity seems long to human weakness and usually effaces the memory of long periods of blessing. "Wilt thou not revive us again?" The "again" betrays the faith behind the question, for it is founded upon the long experience of revivals in which God had renewed life and hope in His people.

Absolute is the poet's dependence upon God. All hope, all prosperity is with God. All joy too, he tells us, for there can be no happiness out of harmony with God. What is needed is mercy, or "loving-kindness" toward repentant sinners. "Salvation" can come only from above. Therefore the Psalmist raises his eyes to heaven and cries out for forgiveness and quickening. No lesson can be more timely, more necessary, than this.

Future

Having recognized the Lord as the Giver of all past benefits, and having turned in prayer to Him beseeching the return of His favor in the time of need, the petitioner pauses to wait upon the Lord's answer. "I will hear what God the Lord will speak." These words Thomas a Kempis has made the text of the third book of his Imitatio Christi which treats of the comfort Christ ministers to the soul.

These verses, 8-10, show the petitioner awaiting the divine answer and hearing it. Prayer is hearing as well as speaking. "For," *kiy*, does not mean that the answer is given in special, direct words from heaven, nor does it mean to give the reason for listening for the answer, but rather indicates the petitioner's confidence in the certainty of the answer and of its substance. It should perhaps be translated "surely."

"Surely he will speak peace to his people." Peace, involving the perfection of all relationships, is God's essential message and gift. This God always offers. This divine answer can always be learned from the Word and from all religious experience. God speaks it "unto his people, and (not another class, but in apposition) to his saints," but with a condition, "But let them not turn again to folly." God's peace, personal and national, is always available and at hand. Nothing stands in its way but *kislah*, human folly.

It is no dark, ominous picture that his man of faith paints in the day of crisis, no irremediable situation. God is amply powerful and benevolent. We need but turn to Him. His salvation is "nigh" to them that fear Him. "Glory" may again dwell in our land.

What then is this salvation contained in the promise of peace which the Psalmist heard, the salvation that brings glory back to the land? What is it that makes nations happy and prosperous and maintains them so? The answer is given not in proposition or epigram, but in a two-line allegory of idyllic beauty that has never ceased to captivate the imaginations of men: "Mercy and truth are met together; Righteousness and peace have kissed each other." As in Isaiah's like picture these angelic messengers reunite in the Holy City.

Comment upon these lines would lead us very far, for there is depth under this beauty. But this much can be said, that when the mercy that is God's is answered by the truth or fidelity of man then peace ensues, that when righteousness prevails in a state, peace or prosperity settles there and abides, and that these pairs cannot be divorced. The reconciliation of all these qualities is to be found only in Jesus Christ, and it is through Him that we can share in its fruits. God's righteousness satisfied in Him makes salvation possible for us and for all men, so that in the end it is through our Lord's life and death that "righteousness and peace have kissed each other" and we can be happy men.

In verses 11-13 the charming picture is enriched. How inspiring and appealing the Psalmist's enthusiasm before the vision of the possibilities of a social order which places God first! Truth springing out of the earth, righteousness shining down like the sun, Jehovah giving only and all good, the earth yielding increase for all! Yes, all this is possible. But not without the righteousness which goes before and attends the divine favor. As human wisdom fails, may this prophetic psalm singinto our hearts the unlearned truth that the prosperity of a country is not to be sought in mines and soils and that public calamity is the divine punishment upon public sin meant in mercy to bring us back to God.

Sermons

Earth and Heaven Shaken

Morning, November 1, Twenty-second Sunday After Trinity.

The Rev. J. T. Inskip, D.D., Bishop of Barking, Church of England.

"Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken . . . that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear." Heb. 12:26-27.

Of late there has been a wide-spread shaking of society, which has made the very foundations of the earth quiver. Thrones have tottered and fallen. Institutions which seemed secure have broken down. Customs which we thought would go on for ever have fallen into decay. Families settled in ancestral homes have had to quit them and in some cases to give them away. Reputations which were supposed to be above reproach have been tarnished or shattered. Trade has fallen to pieces. Our estuaries are so blocked with magnificent liners and ocean-going traders that today the competition is not to secure freight for our ships, but to find room to lay them up. Miles of our railway sidings are lined with wagons which have no goods to carry up and down the country. The number of unemployed approaches the record figure of three million. Agriculture, once the staple industry of England, is in a perilous state. Prices are parlous. The present harvest is being largely ruined by the weather. The farmers are finding it difficult to pay the charges on their land and the wages of their workers. The credit of the nation is in danger of being impaired. Several countries of Europe are on the verge of collapse. Civilization itself is threatened after twelve years of peace almost as seriously as it was in the days of war.

A Shaking of Heaven

This shaking has affected the spiritual realm also. Churches, whether we regard the word as denoting a system or a particular fabric, have proved to be not inviolable and sacrosanct. In Russia the Church has been trodden under foot of men. In Spain the process of disintegration seems to be setting in. Amongst us doctrines firmly believed for one or two thousand years are called in question. Observance which have survived for centuries have gone almost without a thought, "lest one good custom should corrupt the world." Morals which have stood for generations have been inverted. It is little wonder that many people are disturbed, not least the righteous, who trusted in God and expected never to be counfounded. Widesrread anxiety prevails, and not a little despair.

All this is not a matter for surprise if the teaching of the Bible be borne in mind. "Yet once more shake not the earth only, but also heaven" One might have supposed it to be most important that spiritual principles should remain unchallenged, that stability and confidence might be imparted to those days of transition and difficulty. Surely we might have expected an unbroken run of success for the Kingdom of God at least. It is nothing of the kind. Dark and difficult days have often marked the truest progress of the Kingdom. "Through much tribulation we must enter the Kingdom."

The Cross witnesses to this. Christ "went not up to joy, but first He suffered pain: He entered not into His glory before He was crucified."

Our Lord paints a lurid picture of events that would occur in the course of history. "Upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming upon the earth, for the powers of heaven shall be shaken." Does He bid us in view of these things to give way to pessimism and despair? No. He gives His disciples grand, strong counsel. "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." We are not to look down in despair. We are not to look back with longing regret at days which are gone for ever. We are not to look round to see what others are going to do. We are to look up with confidence and hope, for our redemption draweth night.

Why should the servants of God have an easier time than the children of this world? If they did, the motives for serving God would be called in question. The old sneer would be repeated, "Doth Job serve God for naught?" There is no favoritism, no respect of persons with God. "He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust."

Reasons for These Happenings

We may wonder why these things are allowed to happen. A complete answer to the question cannot be furnished either by religion or by any other system of thought. Still religion does throw some rays of light upon the subject. "Thy word is a lantern unto my feet, and a light unto my path." It offers to us sufficient illumination to enable us to take our way through the dark places of life and to "guide our feet into the way of peace." An explanation is suggested, in part at least, by the word "conflict;" there is a conflict between the forces of darkness and light, between evil and good, between sin and righteousness. The forces of evil are not going to yield without a struggle. The words of St. John in the Revelation (Ch. 12, v. 12) come to mind. "The Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." This view may explain many of the difficulties of the day. Antichrist appears in different form from age to age. Years ago some people saw him embodied in Napoleon. In our day some discern his presence in the Bolshevistic movement which has affected more than one nation.

The conflict that we trace is not only one between good and evil, but that which occurs from time between nation and nation. Doubtless many of our present troubles are the outcome of the world war. There is also a conflict between materialistic and spiritual views of life. Is this world all? Is there an unseen world and is there a life beyond this present life? Have spiritual values any reality? Is the spiritual or the physical the more important factor in life? If material things count for more in life and if a man's life consisteth mainly in the abundance of things which he possesseth, those who pride themselves most on their possessions may well have reasons for trepidation. We are not built that way, we hold fast to the supremacy of the spiritual and the eternal, but though we rightly attach due value to things material while we cannot live without them, we try to set our mind less upon earthly things than upon the heavenly. A conflict which places things material in a position secondary to that of things spiritual will disturb less those who have treasure in heaven, which cannot be moved, than those whose treasure lies solely upon earth.

We also have to bear in mind the statement that the shaking of heaven and earth spoken of in our text occurs that those things which cannot be shaken may remain. "A kingdom which cannot be moved" has to be evolved. Forces of evil have to be finally overcome. "He must reign, till he hath put all things under his feet."

Need of Discrimination

In considering these matters we must bear in mind the need of discernment. Older people often find it difficult to adapt themselves to the altered circumstances of the new generation. They retain their old outlook and expect things to continue much as they were in their younger days. They look upon the trappings and the setting of truth and righteousness as if they were the essentials. They lack the power of discrimination. They need not tremble for the safety of the ark of God. What they want is the faculty of distinguishing between the transient and the permanent, and between prejudice and principle. They have to remember that though "Jesus Christ is the same yesterday, today and forever," God fulfills Himself in many ways.

The younger generation may misread the signs of the times. They are tempted to think that the removal of ancient landmarks means the downfall of the whole system of thought and ethics. Some of them are not altogether sorry. Others are rather pleased. They fancy that restraints and restrictions, which they fondly associate with religion, are gone. The barriers which they dislike are removed, and they welcome the liberty not to say license, which ensues. Change of ideas may cause some customs to drop out, but that does not justify apologists for a laxer moral code of style adherents of other standards as old-fashioned or Victorian — an unkind and misleading description. We hear much about conventions, about repression, about self-expression, but we have to remember that the elemental principles of right and wrong are eternal and unchangeable. These cannot be shaken.

The duty laid upon us in view of what is occurring at the present time is to receive and hold fast "the Kingdom which cannot be moved." That Kingdom is inward and spiritual. "The Kingdom of God is within you." "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Is it really within us? It is not there by nature, but we have to receive it, to make our hearts ready to receive Christ and His Kingdom. What does He desire within us but for us to embrace those aims which are true to Him and also true to ourselves? If so, we do well to pray for grace that we may "serve God acceptably with reverence and godly fear." There is no need for terror, still less for cowardice. "Perfect love casteth out fear" and gives place to that "reverence and godly fear" which have no element of terror about them. Holding fast in this way, though earth and heaven may be shaken, we can echo the closing sentiment of the Te Deum, "In Thee have I trusted: I shall never be confounded."— *From The Christian World Pulpit.*

Specializing in the Impossible

Evening, November 1, Twenty-second Sunday After Trinity.

The Rev. Norman E. Nygaard, Albert Lea, Minn.

"With men this is impossible; but with God all things are possible." Matt. 19:26.

In a day where both mediocrity and standardization seem to be characteristic of our civilization it is most refreshing to discover some souls with the daring to attempt and to do great things.

We still read today with the same genuine interest that people in David Livingstone's own day manifested of the story of his exploits in Central Africa. The tale still thrills us but the chances are that if we had lived in Livingstone's time we would have been glad to stay at home if someone had offered us the chance to accompany him.

Back in the noon-day of time there lived a carpenter in an obscure town in the obscure Roman province of Galilee who spoke of an impossible Kingdom and of the impossible qualifications for membership therein. Not the culture of Greece, not the power of Rome, not even the justice of Jewry, was the basic law of that kingdom, but that one quality which men considered effeminate — love. Without an army at his back, with no publicity agent or propaganda experts, without even a scribe to report his every word, He sent out a challenge to His time and to His people

to live by love. In simple stories, so terse that they took but a moment's time to tell but so gripping that they required a life-time of living to understand, He turned the world upside down and continues to do so to this day where men seriously consider His word.

Most of us never come near enough to a difficult situation to come to grips with it. There were hundreds of aviators in the United States before Charles Lindbergh ever took the stick of a plane. Hundreds of them had used Roosevelt field on Long Island. And if they had all looked longingly over the ocean towards the distant field at Le Bourget it is not recorded that any one of them ever set out alone upon that great journey before the young American did. Men had stood upon the rim of Africa, geographers, traders, and missionaries; but none had dared to pierce the feverish hide of that behemothic continent until David Livingstone, scientist and missionary, attempted it.

Great philosophers and teachers had stood upon the verge of a kingdom based on love, whose exponents would not lift a hand to save themselves but, loving themselves just a little too much, they could not enter in. A kingdom of love was impossible. We might yearn for it; our hearts might desire it above all things; but it is theoretical, utopian, impractical. And yet Christ entered into His kingdom — not up in the skies but down on this solid earth. And He took eleven most unpromising men with Him into it and they also learned to live therein.

Are things impossible because people say that they are? Shall we not attempt great things and right things merely because they claim that they cannot be done? How can we learn to attempt the impossible, and attempt it with the will and the desire and the positive assurance that we shall win? Livingstone knew that he would win his way into the interior of Africa. And Jesus Christ prayed and taught His disciples confidently to expect and to pray that God's kingdom would be established on earth.

Sometime ago I heard a little white-haired woman, missionary to the southern mountaineers, make the significant statement, "Down in our school we have learned to specialize in the impossible." She meant that they had learned to do things that other people said could not be done, that they had taken the poorest kind of raw material in the way of character and molded it into strong Christian manhood and womanhood. How can we acquire the technique of specializing in the impossible? In acquiring a technique for accomplishing the impossible we should be certain that the impossibility that we have chosen is something that needs to be done. It should be of paramount importance to the world. It should not trample ruthlessly upon the rights and needs of hundreds of other people.

The impossible can never be achieved by one lacking in imagination. To one gifted with imagination the impossible can be blotted out of the mind's eye, and the possible will take its place. It is safe to say that Edison visualized most of his creations before they took form in the laboratory. Having experimented so much and having so many inventions to his credit it is probable that he may have stumbled upon one or two but most of them were the result of patient, painstaking labor in the workshop, and an imagination that visualized the result he sought long before it took actual form.

It takes courage to dare the impossible. It takes physical courage to attempt the Atlantic, physical courage of a high order to brave the Arctic and the Antarctic, or to attempt to scale Everest. But a higher kind of courage still is to be found, and that is the moral daring to espouse an unpopular cause because it is right. Opprobrium is heaped right and left. In the book of Acts it is recorded that the disciples were first called Christians in Antioch. Back of that simple statement is the picture of Jews and unfriendly Gentiles, united in this one thing alone, booing after the followers of "the way" as they called themselves, jeering at them as they used that term of derision, "Christian," to describe them. No one lacking courage will ever dare the impossible. Only that one who possesses bravery of a high order can make the impossible possible.

A third quality fundamentally necessary to great and heroic deeds is a vital and permanent faith. Lacking faith our intelligentsia adhere to nothing with any vitality. Life is a most boresome existence. Whirl is king. What's the use? Paul braved the terrors of the deep, imprisonment, scourgings, stonings. And imprisonment, instead of interfering with his work "fell out rather to the furtherance of the Gospel." Nothing for him was impossible, not even the preaching of the Gospel in that dangerous center, Rome itself. "I can do all things through Christ who strengtheneth me," he said with supreme confidence. Faith in God begets faith in oneself and one's own powers. There was but one criterion of judgment for Paul. He asked himself but one question, "Would Christ want me to do what I have in mind to do?" "If He would then I shall do it," was the conclusion at which he always arrived.

The fourth and last quality is the quality of love. Love is perfect harmony. Christ taught that the perfect adjustment to life was to be found only in and through love. Perfect mechanical adjustments took Byrd and his companions over the south pole in their plane, and previously over the north pole as well. And yet, perfect spiritual adjustment was even more essential. Newspapers love controversies; they thrive on them. And so, when about six months after Byrd and his comrades had come back from Antartica and some enterprising aviator, desiring publicity for himself, suggested that it had not been Byrd at all but Balchen who had been the hero of the flight across the south pole they seized upon this bit of carrion most avidly. "Had it not been for Bernt Balchen," they reported their informant as saying, "The flight would have ended in failure." There was a splendid opportunity for a most undignified and selfish credit-taking, unfriendly controversy. But Byrd mildly told reporters that in his mind there

had never been any question about who was responsible for the success of the flight. Balchen was the man. And Bernt Balchen, not having heard what Byrd had said or would say criticized the news report at once. Byrd was the leader of the expedition. His careful planning, his marvelous execution, his zeal and courage, these were the things that had made the flight over the pole possible. Balchen had merely carried out Byrd's orders like any member of the crew. Both of these fine men had shown a high order of daring and courage in conquering the pole but here was a greater victory for both of them.

"Perfect love casteth out fear." With that thought in mind nothing can daunt the brave heart and the courageous spirit who dares the impossible. That individual who not only has occasional spells of daring to do what is unpopular and what is difficult because it is right but who devotes a life to an impossible cause is the true pioneer. He it is who receives the richest blessing of contentment, the joy of knowing that his cause will ultimately be achieved, and a gradual perfecting himself in the way of the Master whom he follows.

> Somebody said that it couldn't be done,
> But he, with a chuckle, replied,
> That "Maybe it couldn't," but he would be one
> Who wouldn't say so till he tried.
> So he buckles right in, with a trace of a grin
> On his face. If he worried he hid it,
> He started to sing as he tackled the thing
> That couldn't be done — and he did it.

The courage to dare the impossible — surely the world needs it today as in its days of greatest need in the past. And the Kingdom of God and those ideals for which it stands will only be established by those who have the courage to specialize in the impossible.

Sustaining Our Enthusiams

(Armistice Sermon)

Morning, November 8, Twenty-third Sunday After Trinity.

The Rev. Richard Braunstein, New Paltz, N. Y.

"*Maintain the spiritual glow.*" Rom. 12:11. (Moffatt's Version.)

An Associated Press dispatch states that the English government is discouraging the custom of placing floral tributes on the tomb of the Unknown Soldier.

Visiting delegations and international representatives will no longer place their offerings on the cenotaph which is symbolic of England's heroic dead — the ban is by official edict. This is not a heartless dictum. It is based on the assumption that the ceremony has become perfunctory, a gesture toward tradition. It is easy to fall in a line of stereotyped custom. Oftentimes we do things not because we care but because it is expected.

While motives are difficult to learn and discover and emotions are beyond analysis, there is grave danger in that our own Armistice observances and programs become a radical departure from their original worth and value. A reason for doing certain things may be obscured by the *things we are doing.* Ritualism and ceremony may becloud the basic principle in the name of which said ritualism and ceremony are staged. We need programs for great occasions but great occasions may be lost in details of commemoration. The farther we get from the first day of the news of suspended hostilities, the farther we are prone to get away from what it was all about. The real tragedy after all, is not that men have died but because the living so soon forget.

We need to recover the meaning of the Armistice, recapture its significance, reemphasize its blessing, restate its interpretation. Any words offered ought to include the sincere protest against war. Such a statement ought to be based on the logic of New Testament teaching and Christian Ethic. It is the mission of the Gospel to extract the poison of hate out of the human heart. War is collective hate. It may be characterized as sanctioned murder, approved killing, devastation and destruction aided and abetted by popular opinion. But analysis reveals the trace of hate. Get hate out of the heart and you drive war out of the world. Another and better way of putting it is that you will never get war out of the world until you succeed in placing love in the heart of man. Good will on earth, peace among men, the idea of mutual cooperation and the ideal of human brotherhood may be platitudes but as somebody said, "*After all, the platitudes are right.*"

A World Court may be a mere dream but it is a noble dream. It is a finer dream than that of conquest, might, dominion, power, gained by the sword, armed combat, all the machines of modern battle. It may be regarded as a failure, but it must be thought of in terms of a magnificent failure, as the Cross of Christ has been characterized. We use the word failure in its human, materialistic sense, as greed and selfishness interpret it. But as a spiritual triumph, no overtures of a World Peace, as the Cross of Christ, can be denied or ignored. Ideals are costly. The things that count cannot be counted. Any effort, though it fail for the present, is lost, that strives to build a better world. While the philosophy of Jesus has not yet gained the confidence of all mankind, it has found residence in human hearts here and there and the leaven is working silently but potently, slowly but surely, for the influencing of the entire social mass. The councils and expedients of men have failed. "Man proposes but God disposes." We may lose our grip upon the Divine, but the Divine does not intend we should lose His grip on us. Calvary is eloquent of that in every age, everywhere, under every sky.

All of us are conscious, at certain times, of the glowing spirit. The great difficulty is to maintain the spiritual glow. The problem is not how to

catch it but to keep it. We have it on the eve of a great election, during a religious revival, in the excitement of some community reform and the exuberation of some national enthusiasm. But do we have it after the tumult and the shouting dies? When the drums no longer sound their martial music and the battle banners are furled? The freshness and fragrance of the morning ought to be our help when the sun is high. The newness and vigor of the dawn ought to be our strength when we are assailed by the fatigue of the afternoon. A spiritual glow is not given for rare and precious moments. That is when it is bestowed. *It is a gift bestowed to sustain us* when we fall upon dull and prosaic times caused by humdrum events and routine of daily tasks. The spiritual glow is meant for all time.

Enthusiasm for great causes is not a luxury. If it were that and nothing else but that, it would never come by Divine Command. There are tasks that no man can accomplish unless he be gifted with a glowing heart. There are chores that call for radiance. They cannot be achieved in cold blood. "No virtue is pure that is not passionate." Enthusiasm is something from the inside, the heart out. It is loving something, an idea or a cause, until it hurts. Until it constricts the throat, makes the pulse throb, the eyes shine. It is loyalty without artificial stimulus.

Nobody has the glowing spirit because he is commanded. It cannot be legislated. If that were true, righteousness and enthusiasm manifested by command, the world could be redeemed in the next decade. We do not produce a quickened heart and beating pulse because we are commanded to obey. We are in harmony only when the will dictates, the mind suggests, the conscience is trained. When we get back to the real meaning of Armistice, through thought and prayer, instead of revels and parties we shall have an excellent reason for festivity and frolic. But we are putting the tail-light on the hood when we fail to match heroism and sacrifice.

Unless we determine to recapture the real meaning of the Armistice, the day bearing the name and dedicated to its worth shall be nothing but a day later than yesterday or the day before tomorrow. Armistice Day ought to differ from all other days.

Spiritual Strategy

Evening, November 8, Twenty-third Sunday After Trinity.

The Rev. Edward E. Kaufman, M.E. Church, Wakarusa, Ind.

"All they that take the sword shall perish by the sword." Matt 26:52.

I.

On the eleventh day of November in the year of Nineteen Hundred and Eighteen pandemonium broke loose in every part of our country. The awful holocaust was ended! Peace was declared! A war-weary world rejoiced at the news and thanked God that it was so. Bells pealed the joyous message from every church tower. Whistles blew! Bands played! How deeply our emotions were stirred! No one can ever forget that day! The World War had dragged out to a great length. What we had thought was to be a short skirmish threatened to plunge the whole world into ruin. Newell Dwight Hillis in speaking of those horrible days of the war said, "War vultures, with black wings, brood the earth as couriers of poverty, sorrow and death. During many months, multitudes have known but one color — BLACK! Have had one song — A FUNERAL DIRGE!"

How true a characterization this is. Hope was fast dying out in our lives. Despair was gripping our hearts. The war clouds were dark and oppressive. Day by day fathers and mothers with foreboding scanned the pages of the papers to see what names were among the killed and missing on the field of action. In the windows of the land appeared gold star after gold star, betokening that here a son had been given. The one song of a truth was set to slow music — it was in very fact a funeral dirge.

A father and his small son were making their way down the street at evening time. The father explained to his son the meaning of the gold stars in the windows. The little fellow watched eagerly as they passed down the street. He pointed to one window after another saying, "There's a star, Daddy!" Suddenly he gripped his father's hand more tightly and pointed far ahead of them to the evening star that had just appeared in the sky. Rapturously he exclaimed, "Daddy, God must have given His Son, too!"

Certainly God gave His Son, too. However, He was not a war lord. He was the Prince of Peace! He came to teach a better way than to destroy one another. He came to reveal love as the supreme instrument of social and spiritual progress. He taught the futility of physical force. The strategy of war and armed conflict had come near to causing the collapse of our civilization. We should not forget this fact. Yet it is so easy to forget.

It is said that settlements within the danger line on the slope of Vesuvius are rebuilt after an eruption has wiped them out. If this be true, those who rebuild these settlements have all the stupidity of those who emerge from a great war and immediately set in operation forces which must inevitably lead to more war.

One would think that after the World War and its lesson, the nations would pursue a different course. Seeing our civilization so near collapse should give impetus to the peace movement now on foot. But when we thought the war-mad world was regaining its sanity and poise, we were surprised to find our leaders pursuing a policy that if followed through must inevitably involve us in another conflict. The nations are today armed camps. It is our fervent prayer that the peace

movement may counteract this deadly competition in armaments.

II.

Why not try a bit of spiritual strategy? All else has failed to establish peace in the world. Even in that far off day before there was any sentiment in favor of peace, the psalmist recognized the futility of mere physical force. We hear him saying, "No king can be saved by the multitude of an host; neither is any man delivered by much strength." And from the writer of Ecclesiastes we have the following searching observation, "the race is not to the swift nor the battle to the strong."

This idea finds illustration in the sub-human group. The idea that the physically strong shall take the earth by storm has been exploded. Take the ancient dinosaur for instance. He stood like a fortress, apparently impregnable. He moved about like an armored tank. He was equipped for combat. Then there was the saber-toothed tiger, a ferocious animal. But these mighty animals that seemed so invulnerable perished; they are extinct. It is not too much to say that the saber-toothed tiger perished by his very saber. Those monsters struggled against each other until they were utterly destroyed. Certainly the race is not to the swift and the battle is not necessarily to the physically strong.

We should not lose sight of the fact that Jesus reproved Peter when he drew a sword to resist them who had come to take Him prisoner in the garden of Gethsemane. He said to that impetuous disciple as He bade him put up the sword, "All they that take the sword shall perish by the sword." Let those who put their reliance in armed force learn a lesson from history. Those who feel secure in their armed might should consider that the mightiest army has not always been victorious. If numbers and equipment tells the whole story why did not the hordes of Persia conquer the little army of ancient Greece? When the Mohammedan hosts came carrying everything before them in their irresistible onslaughts, how was it that the slender forces of Charles Martel turned them back in defeat? Then there was that great, threatening Spanish Armada but it could not subdue the little English fleet.

These incidents should establish the fallacy of trying to protect oneself by arming. Militarists tell us that the way to protect ourselves against the dogs of war is to breed fiercer dogs. The Christian Century in a recent editorial sets forth in striking fashion to what a pass such methods bring us finally. One of our great newspapers recently had in its pages a cartoon. This cartoon presented two pictures, one entitled "Peace Without Security," the other entitled "Peace With Security." In the first picture a badly frightened and very foolish-looking young lady, holding an olive branch and carrying a peace pact, is about to be set upon by two villainous-looking creatures who appear to be determined not only to kill her, but to eat her up. In the second picture a young lady with head thrown back and nose turned up carries a peace pact parasol, but is also accompanied by an enormous bull dog, representing "reasonable naval preparedness." And as SHE strides down the street, she is greeted on all sides by gentlemen with lifted hats and smiling faces, gentlemen who may be villains at heart but who, seeing the bull dog, feel constrained, outwardly at least, to be polite.

Notice now the political sagacity displayed in such a cartoon. The villainous-looking creatures are, of course, the other nations of the world — France, England, Russia, Japan, etc. And the virtuous young lady? She is the U.S. in imminent danger of being set upon by British pirates if she goes about with only a peace pact, but nobly protected if she is accompanied by a bull dog. There are two things the cartoon fails to suggest. In the first place, it fails to suggest that there may be a little virtue in the other nations of the world, as well as in the United States. And again it fails to suggest that the other nations of the world might breed a bull dog or two; that indeed an unreasonable competition in the breeding of dogs might develop among the nations; that in a time of crisis these bull dogs might cease to be reasonable and get out of hand; and that the result might be an unintended but disastrous dog-fight in which not only everybody's dog, but everybody himself would get unreasonably chewed up!

Shall we not believe that Christ was right when he declared that they who take up the sword shall perish by the sword? Or shall we continue to build on the old wastes, until another and greater catastrophe wipes out the civilization we have been so long constructing? We may as well disillusion ourselves, there is no such a thing as a war to end war. "War will end war when filth destroys disease; when superstition conquers ignorance; or when thistles grow figs." War only arouses hatreds that fester in the mind of nations until it breaks forth into an open sore and spreads corruption and death everywhere.

The only way out for nations is the way indicated by Jesus. He not only declared for non-resistance but He acted upon that principle. "With all the best reasons that men know for resistance He deliberately chose the way of the cross. He knew that evil cannot be lessened by adding more evil, that material force cannot produce spiritual power, that the only possible outcome of war is more war."

We rejoice that men are increasingly interested in the peace movement. We look toward the day when war shall be no more. We are hopeful that nations will more and more build into their corporate life the principles of Christ.

God's Corner

(Harvest Sermon)

Morning, November 15, Twenty-fourth Sunday After Trinity.

The Rev. Clarence E. Macartney, Pittsburgh, Pa.

"*Thou shalt not wholly reap the corners of thy field.*" Lev. 23:22.

This commandment is like a gleam of blue in the stern and gray sky of the Old Testament. The law came by Moses, and grace and truth by

Jesus Christ. But we err if we think that there was no grace and tenderness in the Old Testament dispensation. The law was a schoolmaster to bring men to Christ; but it was always the friend and the benefactor of mankind. In this thunder of the chorus of God's law there are sweet interludes of haunting melody. Here is one of them: "Thou shalt not make clean riddance of the corners of thy field." The grapes were not to be plucked twice, nor the olive trees to be beaten twice, nor the corners of the field to be reaped, nor the grain that had dropped in the first reaping to be gathered. This provision was for the sake of the stranger, the poor and the needy. How one of these laws worked is beautifully illustrated for us in that wonderful idyll, The Book of Ruth. When she went into the field of Boaz, Ruth gleaned after the harvesters; that is, she gathered up the grain which they had left behind them as they crossed the fields, and more, too, which had been thrown in her path by the designed carelessness of the reapers at the command of Boaz.

Land, soil, is the one fundamental economic question upon which depend all others. From the earliest time this subject has been discussed, and this and that plan proposed, and from time to time there have been great social upheavals and revolutions on the part of those who felt that they were being defrauded of their rights to mother earth. There are three theories as to the ownership of land. One, the individual, that each man by his own labor and saving has a right to possess a part of the earth. The second, what we might call the communistic, that no man can own any part of the earth, that it belongs to mankind, and that every man has an inherent right to the earth, the soil, and its products, just as he has an inherent right, and inalienable, to the air and the sunshine. The third theory is the Hebrew, and that of the Old Testament, that the land does not belong to the individual, nor to the community, but to God. This was the meaning of the law, "Thou shalt not sell the land, for the land is Mine." In the year of jubilee this fact was emphasized by the land reverting to its original owners. If a man purchased a field twenty-five years after the year of jubilee, he paid only half as much as he would have paid had he purchased it in the year of jubilee with the usufruct fifty years before him. The advantage of such a system was that it guarded against poverty on one hand, and injustice and oppression on the other. There could be no piling up of those vast estates which have become a curse and a menace to the world, and a root of bitterness, and a fountain of social unrest.

Even during the period of his quasi ownership or rental of the land, the man who occupied the land was reminded by a number of regulations that the land was not his, but God's. Among these regulations was this provision, that when he reaped a field he was not to reap the corners of the field. There the grain was to be left standing for the benefit of the stranger, the poor, and the needy, for even in that far off, ancient period and under a divine economy, it was recognized as Christ recognized it centuries afterwards, that always there would be the poor.

For us the principle underlying this ancient bit of legislation is a living law. The corner of the field is not to be wholly gleaned. The field itself, after we have put into it our investment of labor and money and care, is not ours, but God's. God reminds us of this by telling us that although he grants us the use of the field as a whole, the corners of the field belong to Him. There we are not to reap. It makes no difference whether the field is small or large, whether a man is, as we say, dependent or independent (which really means that he depends upon the labors of others), the corner of the field is not for ourselves, but for others.

God gives us a field of talent and strength and energy and time. We have no right to claim this as our own, for God bestowed it upon us, and a sign of that divine ownership is found in our devoting a part of the field to God in the ministry for others. God has made this especially clear as to time. "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord Thy God." This corner of the week belongs to God. It was never intended to be used by man just for the sake of amusement or recreation. It has a definite relationship to man's spiritual life and the claims of God upon his soul. No one ever heard of a man whose fortune was impaired, whose health was broken down, or whose morality was undermined by keeping that corner of the week for God. But we have heard of many whose health was impaired, whose fortune was wrecked, and whose morals were undermined by taking that day just like every other day for self. John Bright, the great and eloquent tribune of the working people in England, when speaking of the Sabbath, used to repeat that fine couplet of George Herbert:

> "The week were dark without Thy light,
> Thy torch doth show the way."

Sometimes I hear a man say, when he is asked to take a part in some Christian work, "I haven't time." What he is doing is to confess that he is going to take the whole of the week, the whole of God's field of time for himself. After an experience of some years, my observation is that those upon whom the Church must count for help in its great work are not those who have the greatest leisure, but those who are the hardest driven and the busiest, but who realize that the corner of the field belongs to God. When a man says, "I haven't time," he simply means that he has not been gripped by the Gospel, that it has not made even a surface dent on his character and personality. Those who say "I haven't time" ought to remember that they must all at length take time to die and stand before the Judgment Seat of Christ and give an account of the use they have made of what God gave them in this world.

In the field of money the corner belongs to

God. What a strange thing money is! Just a few coins in the hand, or a bit of paper in the wallet, and yet those coins and that paper measure the gulf which yawns between shelter and food and raiment on one side, and cold, and hunger and nakedness on the other. Money has often been denounced as the great curse of the human family. But money has its moral significance. It is not money itself, but the abuse of it and the worship of it which is denounced in the Scriptures. It is only when we think of money in that sense that we can say about money what Leonardo da Vinci says in his notebooks:

"There shall come forth out of dark and gloomy caves that which shall cause the whole human race to undergo great afflictions, perils and death. To many of those who follow it, after much tribulation it will yield delight; but whosoever pays it no homage will die in want and misery. It shall bring to pass an endless number of crimes; it shall prompt and incite wretched men to assassinate, to steal, and to enslave; it shall hold its own followers in suspicion; it shall deprive free cities of their rank; it shall take away life itself from many; it shall make men torment each other with many kinds of subterfuge, deceit and treacheries.

"O vile monster! How much better were it for men that thou shouldst go back to hell! For this the vast forests shall be stripped of their trees; for this an infinite number of creatures shall lose their lives."

The Scotch are made the butt of much jest and ridicule because of their alleged parsimony. But it is in part due to the fact that the Scottish people have recognized the moral significance of money that they have scored so deep a mark in history. In the getting, the saving and especially the spending of money, a man's moral character is tested; and an examination of a man as to his dealings with money would take us into almost every area of a man's life.

Money has been defined as that something which buys everything but happiness, and takes a man everywhere but heaven. But money used in the right way can confer a great deal of happiness and be the means of starting many a person on the path to heaven. When Alexander the Great died, he left directions that his empty hands should be on view outside his coffin. By this he meant to teach that of all his vast wealth and conquests he could take nothing with him. That is always true. But if a man has used money as God intended it to be used, he can take with him incorruptible goods and leave behind him imperishable blessings.

What could be meaner than to reap the corners and steal from God? Shall a man rob God? With the Hebrews, just as in their use of time, the reservation of money was not left to individual taste or fancy, but the law was that the tenth was to be devoted to God's work. It is easy enough to say that we are no longer under Old Testament dispensation, and that no Christian wants to be bound down by any rigid law, and that he ought to exceed what was required of the Jew. But in almost every case it will be found that where a Christian is not making a definite plan for what he shall give to God, his unsystematic and spasmodic giving falls far below that of him who gives regularly and lays by in store as the Lord has blessed him. With a great number of people, their giving may be described as patronizing God. It's like the quarter or half-dollar that a man gives to a Pullman porter when he gets off the train in the morning.

There are two kinds of money — mortal and immortal. There is money which stinks of corruption, money traced with blood and tears and minted out of broken hearts; money stamped with the features of lust and greed and hate, and which clinks with the cries of the wronged, the defrauded and oppressed; money engraved with curses and maledictions; money which burns the hand which holds it like the thirty pieces of silver with which the traitor sold his God.

But there is another kind of money, not mortal, but immortal money: money which is medicine to the sick, food for the hungry, clothing for the naked, homes for the homeless, the crutch for the cripple, the eyes for the blind, windows for the prisoner, songs for the songless, smiles for the tear-stained face, and wings for the earthbound soul. This is no filthy lucre, but that pure gold out of which are built the gates of heaven and with which its streets are paved. This is the treasure laid up in heaven where moth doth not corrupt and where thieves do not break through and steal. So to have used one's money is to join the choir invisible of those immortal dead that live again in minds made better by their presence.

Remember, then, God's corner, and leave a part of your strength, your time, your friendship, your affection, your talent, and your money for others. To do so is to bless not only those for whom the corner of the field is preserved, but to bless yourself and to discover how true it is that it is more blessed to give than to receive. Then when at length the summons comes, and sometimes very suddenly, "This night thy soul shall be required of thee," when you leave the world, you leave behind something more than that fool of the Gospel who left behind him nothing but bursting barns. You leave behind you ever-flowing streams of benefaction, fadeless flowers of gratitude, and you go hence to receive the "Well done" of Him Who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

World Prosperity

Evening, November 15, Twenty-fourth Sunday After Trinity.

The Rev. Frederic C. Spurr, Birmingham, England.

"Afterwards I will pour out my Spirit upon all flesh." Joel 2:28.

If you, who are Christians and Churchmen, sought tomorrow to engage in conversation about the Holy Ghost, to some acquaintance of yours

who was neither Christian nor Churchman, he would probably be bored. He would tell you that the thing as he understood it, was apparently an affair for theologians, in whom he had not the slightest interest. And he might also tell you, if he used current slang, that the whole thing was "hot air."

But if you entered into conversation with him on the subject of National prosperity, and spoke of busy looms, abundance of spending money, a lower income tax, and fuller means of leisure, you would find him keenly alive, critical, and possibly, suggestive.

Tell him, however, that the two things are vitally related — the Spirit of God and world prosperity — and he would want to know in what way.

It is of this relation that I propose to speak to you at this time, for it is more than likely that a number of you are exactly in the situation of this man in the street of whom I have spoken.

When I speak of prosperity, I use the word in the ordinary sense and not in any spiritual or unreal sense. I mean by it what you mean by it, healthy progress in human life, involving the general happiness of the community. I am not thinking of individuals at all and of what is called personal success, but of the human family as a whole, and our own country in particular. You cannot speak of a people as prosperous, while there is a ghastly gulf between them: on the one side a comparative few who have more than they know what to do with, and on the other side a vast multitude living in poverty, squalor and dread of the future. Some, possibly, would violently resent this limitation of the subject and declare that the business of an apostle of Christ is to preach the Gospel and leave secular subjects to others. Material and social prosperity, they would say, does not come within the scope of religion; it is purely an economic affair and is subject to economic laws. Others, over spiritual, remind us that Jesus always took the side of the poor and denounced the rich, from which they deduce the strange doctrine that poverty is the bride we should espouse, and prosperity the demon we should avoid. And so, in some countries, we may see gorgeous churches filled with priceless pictures and jewels, while on the doorsteps of these temples are beggars who live on the chance alms of the faithful; a spectacle that excites wrath and derision. Both these extremes are false; they are the very antithesis of the Spirit of Christ. I know well that poverty of spirit is a Beatitude of Christ, and that contrariwise, material prosperity may be a man's undoing. The love of riches may turn out to be their curse. But so may their poverty and unsuccess. Yet it remains true that we live in God's rich world, and that "He has given us richly all things to enjoy:" not for the few alone, but for all. On a hundred pages of the Bible, national and world prosperity is set before men as the desirable will of God for the human family.

And yet prosperity is often lacking. Why? In the main, there are two causes. First, a temporary and local failure of the productiveness of Nature. Bad seasons come. There is too much rain and cold, too little sunshine, a mysterious blight upon field and orchard, resulting in a poor harvest with consequent want. Or the wild forces of Nature are liberated; tempest, earthquakes and volcanic eruption destroy the handiwork of man and reduce him to misery.

But failures and attacks of this kind are rarely other than local, confined to a region or to a country. There is no such thing as a universal tempest, earthquake, or failure of the harvest. If there is scarcity here there is plenty elsewhere. And on the balance of things, there is always sufficient for all. Now, were humanity really solidaire, allied in the bonds of friendship, charity could (as it now does in part) wholly redress the balance in any one place disturbed. Man, the lord of the world, was never meant to be its slave. His humanity can always triumph over any temporary disability.

A Failure of Man

The second cause is the *failure of man himself* to live humanly, wisely, and according to the law of his being. Humanity is a family of which the head is God, and in which all men are His children. Yes! all men, the black man whom you despise, the yellow and brown man whom you regard as your inferior. But does mankind believe this? Not in the least! Men live falsely, favoring the law of the jungle, wherein the strong oppress the weak and where each man seeks his own interests. Rivalry, not brotherhood, is the rule. Hence there result artificial inequalities within the human family: a gulf dividing society in twain; knowledge, wealth and power guarded for the fortunate. And of this artificial and unbrotherly life there is bred, on the one hand, vanity, aloofness and luxury: and on the other, bitterness, envy, hatred, suspicions, and finally the explosion of war. Property for the human family as such is menaced at its very heart. And for these human causes man himself is responsible.

Now in this book of Joel these two kinds of failure are recorded. The nation to which the prophet belonged was plunged in misery. You have already heard tonight the plaint of the prophet as he recites the pathetic story of his people's miseries. A plague of locusts, followed by a scourge of caterpillars, had left the land stripped and desolate. The vines and cornfields were bare. The terrible invaders had destroyed in a week what man had carefully grown during the year. Cattle died for want of food. Men were half-starved. That was the nature failure, in the presence of which men were helpless.

But there had been a human failure also. The people had become morally lax and physically degenerate. There came a war, and the powerful enemy found an easy prey in this weakened people. Many of them were sold into slavery, and all of them passed under a foreign rule.

And this puppet is daring enough to tell his people that their material miseries had a spiritual cause. . . . He tells them that their outlook and

temper have been wrong, and that they must change both. That once their spirit is changed and harmonized with the Eternal Spirit, the human failure will cease and be transformed into a real success. That when they see clearly and act upon their cleared vision, prosperity will return to them. The disease that preyed upon their souls will yield to new health and strength, with which they can face life afresh, and recover, not only the losses of the fields, but the more serious losses of their national soul. What you mainly need, he says, is a new contact with God, Who will, if you permit it, pour out with the abundance of rain, His spirit upon you. You need to be *soaked*, he would say, with an energy not your own, so that all the fibres of your being will be revitalized, and you will stand up to life new men and women, disdaining your present miseries, because you can see ahead of you, with your cleared eyes; a life worth working for.

The True "International"

Listen to his amazing message. This new force of regeneration is available, not only for the elite, but for the mass of the people. Women and men alike, young and old alike, all classes alike — even the humblest — may share it. No greater height was ever scaled in human thought than this, reached by an obscure Hebrew prophet four centuries before Christ. There is an ideal of prosperity, infinitely grander than that which holds captive the minds of the majority of the men of our own time. It is an ideal which leaves no room for those artificial inequalities which are the pitiful advertisement of our failure and folly, and which stain our humanity with a crimson that no chemistry of the club can erase. Fix your mind upon this great conception, my brothers. A humanity inspired by one Divine Spirit; a great human family, friendly, cooperative, prosperous and progressive, and able to cooperate with Nature . . . Your idea of the Spirit of God, if you have any idea of it at all, is that of something theological, vague, mystical, unreal: something that belongs to a world other than this, supposing there to exist such a world. You think that we who invoke the Spirit of God, are religious dreamers who are out of touch with what you imagine to be reality. How utterly mistaken you are! Forgive my provocative plainness, but I do want you to do some thinking. I want you to see the truth of things. You are discontented with our present social order which seems to be turning in upon itself. And in that I am with you; one with all my heart. But suppose that in beginning with man's circumstances you are merely tinkering with certain effects and leaving causes untouched! Not once, but many times in the course of human history men have cleared away the debris with which false living has strewn the world, only to discover that righted here, the trouble breaks out again elsewhere. When shall we learn that it is in the spirit we are right or wrong, and that material prosperity inspired by and supported upon an unworthy spirit inevitably leads to disorders, disproportions and to social misery? A new and right spirit alone can create true prosperity and maintain it. But that spirit is never born of ourselves. Our native selfishness always arises to bar the way when a call is made upon us to promote a human brotherhood which makes a radical demand upon our own resources. Self-interest puts forth the first claim. Nothing can overcome this, but a richer spirit which must possess us; the very gift of God to us. "Mystical," do you call this? No! my friends. It is terribly practical. The Spirit of God, poured out upon men, involves a new social order. You think, judging by some of the exciting scenes you hear of, that the Holy Ghost is simply a religious label descriptive of high emotion generated in mass meetings conducted by hypnotic evangelists. No! No! The true Spirit of God is the force for the regeneration of human society. There are Socialists who dream of a new social order without any change in the spirit of man. Rearrangement and redistribution, they think, will suffice. And there are Christians who reduce the Spirit of God to an emotional state, wholly personal and private, and without reference to society. Both are astray.

The Spirit of Pentecost created a new society, the type of what all society was meant to be. Rich and poor vanished as such. There was neither bond nor free. They were all One in Christ. And that was a miracle of the Spirit.

Can you now say that there is no connection between true prosperity and the Holy Ghost? There was a connection at Pentecost, on a very small scale. But the Will of God is that what happened then should be extended until the whole of humanity is embraced in a great family which needs no force to keep it together — save the force of the Divine Spirit of charity. The principle and the promise remain intact. There can be no true prosperity worthy of the name, unless it be founded upon the life of the Spirit and embrace the entire human family.

Men, brothers, it is just that Spirit which the modern world lacks, and, denies, at a moment when it is disquited, disillusioned, and enfevered. We are lacking, all of us, in great hopes and enthusiasms. Even in the Church there is little fire, and no conquering note. The ancient Hebrew prophet predicted that "vision" would follow the effusion of the Spirit, and it is just vision that is lacking in our modern life. Ah! I know there is plenty of vision and dreaming of a kind, but it is the wrong kind. We have the vision of our own self-interest, of false patriotism which enlarges our own map and diminishes that of others, of a white supremacy over colored peoples and of "inevitable" new wars. How blind are the masses of the people to the real meaning of the delicate situation which confronts Europe today! How little support do they give to the great cause of disarmament! How they hire out their thinking to newspaper proprietors who bowdlerize news in the interests of their own ambitions! Thirteen years after the Great War we are still confused and in the grip of a great fear, believing that we are fated to enter upon new conflicts. A cataract

is upon our eyes. "Lord, that we may recover our sight! . . . "

But no worthy vision will be ours until we are inspired by the Divine Spirit. We need to see things as God sees them: to "change eyes with Christ." An outpouring of that Spirit would enable us to see a new world; not the world of the financiers and the politicians, but the world of the Beatitudes, the world of the Sermon on the Mount, the world of the Apocalyptic Seer. Until we see such a world we shall never desire it, nor work for it. And when we see it, power to work for it will be given us; for inspired vision commits us inevitably to a full cooperation with Christ. It is not the visionary, the dreamer, who can help the world. Only they can help it who are one with God. They can never be discouraged at any set-back, for they are leagued to the Eternal power. At midnight they salute the dawn. In April they already behold the harvest, not because of their human optimism, but because of their alliance with God. The mass of us are Nation bound, or at the best, planet bound. We do not see high enough, or far enough, because we have forgotten the inspiration of the Eternal. Our notion of prosperity is too low, too limited. We are grasping after the shadow and missing the substance. In your hearts you know I am right in saying this. The question is what do we mean to do about it?

The first Pentecost came in the spring of the year, when the earth was stirring with new life. Beauty everywhere. Sunshine everywhere. Which is not simply history, it is also a parable. It cries out to us that the winter of our discontent may end if we will, and a new springtime set in for the world. God is ready. The promise of the Spirit is to us and to our children, but we can refuse to believe in it, and continue to walk on the old levels and in obscurity. And be assured that true prosperity will escape us, for we shall miss the soul and the dynamic of it. It is natural and right that we should desire prosperity, but not that base sort which has brought the world to misery and unnatural inequalities. The only prosperity right and enduring is that which embraces the entire race of man and gives dignity to every member of the human family. Nothing but an entire change of spirit can possibly ensure this. And we must begin with ourselves. There is something magnificent in the thought of a world prosperous and at peace, but remember that the world is made up of individuals, each of whom can help to advance or retard progress. Whatever others do let us make our vital contact with God. Open your nature to the Divine Spirit and the transformation will begin at once within your own soul. They were only a handful at the first Pentecost, but through them mighty world changes were wrought. Why should there not be through us and people like us today who are also but a handful, the inauguration of a new epoch? The mightiest river begins with a few threads of water. And a world movement of prosperity will begin with the few who are courageous enough to follow the way of the Spirit of God.—*From The Christian World Pulpit.*

In Everything Give Thanks

(Thanksgiving Sermon)

Morning, November 22, Twenty-fifth Sunday After Trinity.

The Rev. Charles Haddon Nabers, High Point, North Carolina.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

Is thanksgiving just a duty? There is a duty of thanksgiving but thanksgiving is more beauty than duty. Prayer without gratitude indicates selfishness. Petition and praise are always linked together in the Word of God. James says, "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms." It is natural, therefore, for Paul to follow his injunction about prayer with this one about gratitude, "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

Giving Thanks Seldom Done

Thanksgiving is a virtue but a very rare one. Men fail as often, if not oftener, in this grace of gratitude as in any other of the Christian graces. Even we preachers are accustomed to discuss it before our congregations only once a year. That annual sermon would be overlooked unless the President issued an annual proclamation. When Jesus healed ten lepers only one returned to indicate gratitude. Many grumbling people never thank God for anything. Every blessing that they receive they take as a matter of course. Always they are thinking how much better off they might be instead of how worse off they could be. For what they receive they are without gratitude; for what they do not receive they are indignant.

Why Such Lack of Gratitude?

Why is it that there is so much of this failure to render thanks unto God?

One reason of failure to give thanks is that men are so proud of the things they do for themselves that they forget they owe them to a divine Hand. Everything in life should teach men humility, but it doesn't work that way. When success comes the man says, "I did it, with the strength of my own right arm." In the parable of Jesus the rich man whom God called a fool was so dubbed because in the worship of the material wealth which came to him, pride prevented him showing gratitude to God. When pride comes in at the front door thanksgiving flies out the window. Many men fail to thank God because their hearts are proud.

Another reason for our failure to thank God lies in a practical atheism. Calling ourselves be-

lievers, we leave God completely out of our daily reckoning. It is the tendency of many men today to drift away from all religion. When wonderful blessings come we assign them to secondary causes rather than lift up our hearts in gratitude to God. I saw a man who had recently been healed of a dread disease. He said, "Yes, I am well. I had a great doctor and he used a wonderful new medicine." A practical atheist with no gratitude to God! A few years ago when I met a family which had been miraculously saved from shipwreck in the Mediterranean, one of them casually remarked, "Yes, we are alive, isn't the wireless wonderful!" A practical atheist with no gratitude to God! In time of great mental anguish a man over whose life deep shadows hung said to me as he walked into my study, "I have come here to pray and to get right with God." But in a few months the sun began to shine and he forgot all the vows he took upon himself that morning. A practical atheist with no gratitude to God! After the Armistice was signed there was in every camp with which I was acquainted a sentiment expressed so aptly by one of the soldiers to a group. "Come on, let's let go, we ain't going to France as cannon fodder." A practical atheist with no gratitude to God!

Another reason for lack of gratitude lies in carelessness. Notes of thanks these days to our friends are becoming rare. Expressions of thanks to God are still rarer. Even the custom of saying grace before meals, which can be found in some form among all nations not entirely savage, is falling into disuse. "The people who, after they let slip a bad word in the presence of a parson, beg his pardon rather than God's, are those who have grace at their table when a clergyman dines with them, but not on ordinary occasions. They have manners which make them respect "the cloth;" they have not religion which would make them thank God."

When to Thank God

The injunction that Paul gives to the Thessalonians is, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." Notice carefully the phraseology. It is not "for everything give thanks," but "in everything give thanks." It is the little preposition which is important.

We are to give thanks in the midst of plenty. Apparently a superfluous suggestion, but men are more nearly lacking in the spirit of gratitude when they enjoy temporal blessings than upon other occasions. Things seen often destroy our gratitude to the unseen Giver of these things.

We are to give thanks when wealth with its ever-present wings flies away. Carlisle said the only hell that was really dreaded in his day was the hell of making money. The time has almost come when the hell many people dread is the hell of not having money. Yet material possessions to a Christian are debts, a meaning which Jesus made very clear in the parable of the talents. He who has wealth is obligated to use it rightly. The more wealth, the more is the obligation. Someone may say, "It's not money which is the root of evil, it is the love of money." True, but you can love it even when you have got very little. You don't have to be a millionaire to be a selfish, ungrateful miser. In one of the most beautiful of his plays, A. A. Milne described the life of one of his characters up to a certain crisis and adds, "Then success closed in upon him." In the losing of material wealth there is often greater occasion for gratitude than in the attaining unto it. Have you never read Emerson's essay on "Compensation?" If God takes away Moses, doesn't He give us Joshua? If Jesus ascends, are we not given the Holy Spirit? There are compensations; in this too give thanks.

We should give thanks in hours of temptation. Is there reason for giving thanks when there comes unto men and women more pain in the soul than any physical struggle they could know? Assuredly yes if the temptation, or testing, is used right. In such a time of trial God may come closer than otherwise He would come, and for everything that brings God close there is cause for deep gratitude.

Then, too, let no man fail to give thanks in times of sorrow. F. A. Atkins says, "I remember lunching in a London Club one Sunday with a well-known minister who was in much trouble, very unwell and thoroughly tired — and yet that morning he had preached one of the most searching and inspiring sermons he had ever heard. He laughingly remarked that he always preached best when things were at their worst. He looked at me and said very quietly, "We get help." The first sermon which Dr. A. J. Gossip preached after his wife's sudden tragic death, 'When life tumbles in what then?" contains many paragraphs of gratitude and thanks to God. Later on Dr. Gossip tells of going out of church one day and hearing two women talk about his sermon. One said, "Can we be sure that what he is telling us is true?" The other replied, "Yes, you can believe him, his wife's dead, he knows God." Gossip said, "I felt myself lifted up in the position with Paul, knowing what it was to glory in mine infirmities that the power of Christ may rest upon me." We can give thanks even in the most dire circumstances of life.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you."

Irresistible Attitudes

(Thanksgiving Sermon)

Evening, November 22, Twenty-fifth Sunday After Trinity.

The Rev. John Marvin Rast, Trinity M.E. Church, Spartanburg, S. C.

"Always be joyful; never cease to pray; under all circumstacnes give thanks to God. For this is his will for you as made known in Christ Jesus." 1 Thess. 5:16-17.

Attitudes are the most important key to individual character — to individual behavior both real and potential. What one thinks and wills and does is not so much determined by circumstances

of the moment as by the attitudes he has acquired. Technically defined an attitude is: "a mental set or state of readiness which predisposes one toward or against any particular person, object, idea, feeling, or action." Though formed individually, attitudes are of the utmost significance socially. Those held in common with others are the basis of all cooperation and social solidarity. The Apostle Paul in studying the life of his Lord and Master, came to appreciate the immovable attitudes which motivated His earthly life. In the scripture of our text he draws attention to three fundamental attitudes of Jesus — joyfulness, prayerfulness, thankfulness.

I.

The happy condition of the soul is designated by a number of terms. Among these the most familiar are probably: joy, gladness, mirth. Mirth is created more immediately by external circumstances. Gladness is of a more permanent nature but still externally conditioned to a large degree. Joy, the most vivid sensation in the soul, is also the most permanent and the most internal. It is like the deep, calm recesses of the sea, undisturbed by fitful waves on the surface.

Joy springs from the most important events and conditions of life. Its sources are nature, health, friendship, work, avocations, social life, faith in God. Now it does seem that with so many and so diverse sources of supply, it would not be necessary for the Apostle Paul or for anybody else to exhort one to be always joyful. It does seem that joy would be the inevitable product of these and like conditions. But no. Joy needs nurture. A newborn babe is not instinctively destined to find joy in nature or health or friendship or in any other of these sources of joy; the babe is but a bundle of capacities for joy from these origins. Wordsworth found great joy in nature; Charles Lamb did not; he confessed that the cobble stones of the city, the shops and marts were his element.

At the invitation of a friend of mine who owned a sailing canoe, I used to venture with him in this treacherous craft out from one of the beaches of Staten Island. Sometimes the wind would drive us farther from shore than we cared to go, and we would find ourselves riding the waves of a transatlantic steamer going into New York harbor. Oftentimes we could not go directly where we wanted to go. The wind would be too much against us. But whatever the condition, we would always set the sail in such angle that we knew would take us eventually to our goal. Maintaining an irresistible attitude of joy requires a similar set of the soul. All the sources of joy may at times fail to bring us to the goal we seek. We may sometimes ride the crest of a wave of joy; again we may be in the trough of waves that threaten destruction. It is the set of the soul that is the deciding factor.

It is indeed possible to have a deep, abiding, irresistible joy when every avenue of joy seems closed. I sat here in South Carolina and heard a miracle enacted by radio from Washington, D.C. I heard Helen Keller speak. To me, the marvelous feature of her address was her use of the word *happiness*. As she uttered it and gave testimony that she is happy, I say, I marveled. However, her her wonderful teacher, Mrs. Anne Sullivan Macy, who spoke just before Miss Keller, explained in part the secret. She told how as a babe of nineteen months Miss Keller was left blind and deaf and, accordingly, dumb; how up to the age of six, until she took charge of her, Helen threw herself into fits of rage because she felt herself so isolated and imprisoned; how gradually she taught her to spell on her fingers, later to talk by putting her fingers on the lips of speaking persons, and eventually to enter into the joys of normal persons.

II.

Added to joy Paul suggests acquisition of the attitude of prayer; and like the type of joy he suggests, prayer is to be an ever-present affair. Paul, himself a persistent pray-er, realized to the full the value of prayer which cannot be resisted.

Let us listen also just now to one who generated and harnessed material power as few men have done; namely, Charles P. Steinmetz, former research expert of the General Electric Company at Schenectady. A classmate of mine in the Candler School of Theology was in his pre-seminary days associated with Mr. Steinmetz in his work. He has related to me how he had been the fascinated observer of many of this electrical wizard's experiments, having seen him create lightning, hurling bolt after bolt from object to object in his laboratory. Said Mr. Steinmetz, as quoted in *Christian Herald*, "I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been guessed at. When that day comes, the world will see more advancement in one generation than it has seen in the past four."

We already have spiritual laboratories. We have places set apart for "the study of God and prayer." The need is for more persons to realize the truth of this scientist's statement. If we would follow the suggestion, "Never cease to pray," I think an excellent way to go about it is to frequent the place of prayer, God's sanctuary, and to tarry there in a deeply prayerful mood. Then, too, there is the privilege of family prayer and prayer in one's closet. Each of these means of developing an irresistible attitude of prayer should become habitual with us. Prayer is such an accepted force in human lives that I need not here argue its virtues. I simply seek to buttress the Apostle's implication that to be as useful to us as it might be, we should make sure that we maintain an uninterrupted and constant spirit of prayer — as uninterrupted and constant as an electric current which we apply to a specific work.

III.

Perhaps a more difficult attitude to acquire than perpetual joy and irrepressible prayer is that of rebounding thanksgiving. Sometimes we imagine it is one of the impossibles required of us. Who cannot thank God for health, for friends, for wealth, for position, for opportunities of service to one's fellows? But who can truly thank Him for disease, for enemies, for poverty, ignominy, for closed doors to approved usefulness? The truth is that there are many valiant spirits who can praise God for these adversities of life. They are those who have schooled themselves in the attitude of thanksgiving which resists all that is unseemly.

Many are there whom we might introduce to support this fact. Chrysostom, once archibishop of Constantinople, is one. Driven into exile, persecuted, and despised, he died far away from all the comforts and honors which he had enjoyed, uttering his favorite motto —"Glory to God for all things." John Wesley died with a similar exclamation of thanksgiving upon his lips, saying, "I will praise my Redeemer while I have breath." Again, who more than Paul exemplified his own call to be thankful to God under all circumstances? In writing to the Romans he exclaimed: "We glory in tribulations' also; knowing that tribulation worketh patience." No matter how unpromising the situation, he could always see some measure of hope inherent.

William Law, catching this spirit, wrote forcefully: "If any one could tell you the shortest, surest way to all happiness and all perfection, he must tell you to make it a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing."

IV.

Reasons sufficient come to mind for adopting these perpetual, irresistible attitudes of joyfylness, prayerfulness, and thanksgiving. But the most valid reason of all is this: that such is God's will for His children as made known in Christ Jesus. If we believe that Jesus is the Christ of God, then whether we personally see the need or value of these attitudes, or whether we believe it possible to acquire them, we will launch forth in holy conquest with dauntless faith in their validity and in our ability through God's help to achieve them.

The more we come to see Jesus aright, the more do we come to appreciate Him for His mastery of these attitudes. Sorrowful though His life was from many standpoints, we see underneath all His experiences an undisturbable joy; and linked with it an unbreakable fellowship with the Father, an abiding spirit of thanksgiving. Best of all, He made these attitudes known wherever He went. That is the inevitable behavior of these traits of character.

Discovery has been made of a way to prevent the formation of ice masses in water. The method consists in putting into the ice cans of thermit, which ignited, immediately flash into a heat of 4,500 degrees to 6,300 degrees Fahrenheit. Jesus and Paul and Chrysostom and Wesley and the rest who have incorporated into their lives these three divine qualities of soul were charged with heat which raised the social atmosphere around them. Each of us can likewise store his personality with an unquenchable measure of spiritual thermit. Each of us will, if unbroken joy, prayer, thanksgiving be our goal.

Way, Truth and Life

Morning, November 29, First Sunday in Advent.

The Rev. W. R. Siegart, Ramsey, New Jersey.

"I am the way, the truth, and the life." John 14:6.

In the advent season our thoughts are naturally turned in one direction, and that is toward Christmas, the eartly birth-day of the Christ-child. From that point onward our thoughts are given over to a consideration of the life of Jesus, His reason for coming, and the work He did.

It is well for us this morning to turn to the one statement of Jesus which seems to give the kernel of His *raison d'etre*. It is in John's Gospel, the fourteenth chapter and the sixth verse, being part of the last discourse of Jesus to His disciples before His crucifixion, "I am the way, the truth and the life." It is a full and complete statement of the reason why Jesus came into the world.

It was this revelation of God to man through Jesus which has changed the complexion of the world and started it following with renewed vigor the ways of its Creator. Only in so far as mankind follows the way of God as revealed by the Master does this world find the peace and happiness for which it longs.

We may need today a restatement of Christian theology. It may be true that many of the creeds are expressed in phraseology so outworn and obsolete that a restatement is necessary for clarification. Possibly the controversy over this may stimulate certain Christians and awaken them from their intellectual lethargy. But this restatement and reformulation of creeds and theology is simply incidental to the main purpose of Christianity — the revealing of the sense and certainty of God in Jesus Christ, and of the Galilean as the way, the truth and the life.

It was Julius Caesar who conceived the idea of a network of good roads over which troops could march. These roads also became the chief systems of travel and communication. All roads, or ways, led to the Appian Way and that led to Rome. Thus the way led to the source of law, government, culture and peace in the world of the Roman.

When Jesus said, "I am the way," He meant that it was by His way of closeness to God, of Godlikeness itself, that man came to the ultimate source

of all law, government, culture and the peace which passeth understanding. The members of the early Church were even called "the followers of the way." The Christian Church today could do no better than to return to that primitive ideal of the early Church and follow the way of the Master. In every phase and experience of life we find the statement of the Master to be true, "I am the way."

The Truth

Men have discussed the nature of truth almost from time immemorial; Pilate was not the first to ask cynically or otherwise, "What is truth?" Jesus went to the core of the whole matter by exhibiting Himself as the supreme truth, if any truth can be supreme over another. Maybe we can come close to what Jesus meant by considering three great truths which He revealed.

The first of these great truths related to God. Jesus never argued about God; He revealed Him. He called Him Father; He told men He was a Spirit; in effect he said He was Holy Love; He told them that he who had seen Him had seen the Father. Men could look into the face and soul of Jesus and behold all of which He spoke.

In character, life and purpose the Christ was Godlike. His character was just, holy and righteous; His life was without spot or blemish; His purpose was to reveal God to man and to bring man back to his Father God.

Men beheld Jesus and said, "Surely Christ is Godlike and God is Christlike," and those who have beheld Him since have echoed the same thing. It was a holy and loving Father which Jesus revealed, ever solicitous about His children whom He loves and for whom He desires always the best.

Following from the truth about God is the truth about man. Partaking of both the Divine and human natures Jesus was able to reveal man unto himself. He was a normal man, enduring temptations, trials and experiences of life as all of us do. He was also the ideal man because He overcame these experiences and lived always as in the presence of the Father. By His life and by His death Jesus revealed what man should be and what man, through Him, might become.

The lowly Nazarene has shown man how far short he has come from the glory of God; how sin has imbedded itself in his soul; how he needed forgiveness, cleanness of heart, purity of soul and a new life; and how these may be brought to him through the gracious love of the Father and the redemption of the Son.

Jesus reveals how God never ceases His endeavors for men because all men are children of God and have within them a spark of the Divine. Men of all ages have tried to expound what man is and what he should become but it was our Lord who brought this truth to mankind, that all men are children of God, and so of infinite value. It was this Divine part of him, Jesus said, which should be developed until the living of a Godlike life became a thing of every day occurrence.

Immortality was the third great truth which our Master revealed to us and it was the one which impressed the early Church more than any other. Those first disciples spoke little about the birth of Jesus and but very little more about the crucified Christ, but they never ceased telling about the risen Lord. This conquering of death and this revelation of a new and greater life with God was to them the thing of supreme moment. "Because I live, ye shall live also," He said to those about Him, and it was a truth which later fired their souls.

Men need not sing with Milton about:

> Regions of sorrow, doleful shades,
> Where peace and rest can never dwell,

but henceforth the Christian looks to that crown of life which "the Lord, the righteous judge, will give in that great day." The risen Christ, who lives and reigns, is a pledge to His followers that earthly death, as it was to Him, is simply the prelude to a larger and more glorious life with God.

The Life

The way and the truth, surely that is a great revelation to man, but Jesus added yet another when He said, "I am the life." Life — what will a man not give in exchange for his life?

Stories without number have been written about the actual lives of men and women who struggled valiantly for a little more of the thing we call life. If men will so struggle that the heart may beat a little longer and the blood course through veins for a few more days, how much more should we strive for that life which is eternal!

Listen to what Jesus said: "I am the life. I am the resurrection and the life. I am come that man might have life, and that he might have it more abundantly." Abundant life! Where else can one obtain it except from Him who conquered both death and life?

Gotama, the Buddha, told his disciples to follow a prescribed way. Jesus said, "I am the way."

Socrates outlined great truths and said, "Cleave ye to them." Jesus said, "I am the truth."

Many have sought to define life and have failed. Jesus said, "I am the life."

Our Christian religion is not something taken from one who has ceased to be, or from dark, dank and dirty tomes of ancient lore, but it is a religion of life. Our Redeemer lives. His life is to be our life. The wells of living water which slaked His thirst may slake ours; the Spirit which guided Him is ready to guide us; because He lives we also may live.

Jesus described this life with Himself by using the illustration of the vine and the branches. He is the vine and we are the branches. Remove a branch from the vine and it dies; leave it there and it lives. Remove a soul from the Christ and it dies, but if the soul abide with the Christ it lives.

How is that? I don't know how it is but I know it to be a fact. Tell me how food can become blood, bone and muscle, or how mud, air, sunshine and water can become beautiful flowers or luscious fruit. No one can rightly explain that, but it is a

part of our every day experience. Mystery surrounds us everywhere. And so is this life with Christ in God. Multitudes of men and women have known Christ, fed on Him, lived with Him, died with Him, without a desire to explain it all, yet that life was the greatest reality of their existence.

Our Lord is not expressed by the past tense, but by the present tense, for He lives and gives life. Thomas a Kempis sums it all up by truly saying, "Without the way there is no going; without the truth there is no knowing; without the life there is no living."

All Is Law and All Is Love

Evening, November 29, First Sunday in Advent.

The Rev. John S. Cornett, Salina, Kansas.

"Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows." Matt. 10:29-31.

Here are words instinct with the sublime confidence of Jesus in the providential working of God the Father of life. They imply that God's rule and his loving watchfulness extend down below humanity to take in the whole of the world of nature including its lowliest creatures; and that his care exercised toward his children made in his image is exercised toward them also. At first sight this strikes us as being unbelievable. When one investigates the humbler forms of animal life and finds that for every individual specimen that comes to maturity thousands are slaughtered by the wayside, he is moved to ask: What evidence is here that God's rule of love extends down even to the lowliest forms of life?

The problem leads immediately into the most fundamental of all religious questions, What is the ultimate nature of the universe? It is either all God's world, in which He reigns everywhere, or else it is a mere clockwork mechanism, a vast impersonal machine, in which He does not reign at all. And when faced with that alternative both mind and heart unite to make answer: Surely the Infinite God who cares for the children of men, cares also for the sparrows.

You have often sat and watched the stars come out in the evening when the rains have washed clean the skies.

"Silently one by one in the infinite meadows of heaven
Blossom the lovely stars, the forgetmenots of the angels."

It is the Infinite God who likewise has placed them there and knows their number and hears the harmony of their music.

The Christian view of the universe holds that every form of life has its own appointed purpose to fulfil; to that end it was brought into being. And whether in the Providence of God its lease of life be brief or of long duration; whether filled with gloom and suffering or with peace and concord, whether the end come in the violent shock of the battlefield or in the fulness of years amidst peaceful surroundings, the life that is lived consistently true to its own highest self has assuredly fulfilled its appointed purpose. It is no blind fate nor impersonal force that measures the span of the individual life and decrees what it shall consist of but a Personal Power speaking in the words: "Fear not, ye are of more value than many sparrows; the very hairs of your head are all numbered." And if the questioner pushed further his persistent query, "How can we know that this is true? What is the basis of authority," the only reply is the calm assurance of the words, "Ye believe in God, believe also in me. I am the way, the truth, and the life." The venture of faith in the authenticity of the divine authority of the life and teaching of Jesus is a pre-condition of soul-satisfaction.

"The hairs of your head!" How often it is the little things of life that we think of as the merest trifles that are fraught with the most far-reaching consequences. In one of my first pastorates I knew a boy of ten years who bruised the sole of his foot on a stone as he was running barefoot in the hot weather of August. It was such a trifling bruise that he paid no attention to it until blood-poisoning had developed. Physicians and specialists of note were called then, when it was too late. Life and destiny are made up of an infinite number of very little things; and it is our attitude to each of these seeming trifles that determines the final issue of the whole. There are no trifles in the sight of the Infinite. An eternal significance attaches to the single thing, the mere detail. In the words of Emerson:

"There is no great and no small
To the soul that maketh all.
And where it cometh all things are,
And it cometh everywhere."

It is a stupendous thing that throughout the length and breadth of created things all is *law* and yet at the same time all is *love*. It is very evident that all is law. Events happen in accordance with laws that always work in the same way and in no haphazard manner. I once heard an eminent metropolitan editor who in speaking on the subject of universal laws, told an anecdote of a workman who had fallen from a window high up in a great office building to the pavement below. The description the office-boy gave in telling the news to the editor was that the poor man made an awful mess on the street pavement. And then the editor put this question to the boy: "Why did he fall down and not up?" Whereupon with intense scorn the lad replied, "Things don't fall up." That is just it, things never fall up, they always fall down. The law of gravitation is never suspended, it never goes on holiday.

So with all the complex laws of this truly wonderful universe. They are the laws of God and they never go on holiday. It may seem a distressing thing that painful accidents should ever happen, such as burning, drowning, suffocating, and the

like. But what a great blessing it is that the laws of nature are constant in their working. How awful if it were otherwise, the universe a chaos instead of a cosmos; if things sometimes fell down and sometimes fell up, if fire sometimes burned and sometimes did not!

Modern science has disclosed a universe marked by infinite variety and wonder but always also by infinite orderliness. Winds and storms have their laws, earthquakes and landslides and volcanic eruptions, tornadoes, floods and diseases all have their laws and are governed by them. As the poet Pope said, "Should gravitation stop when you pass by?" And if it was clearly recognized in Pope's day, how much more clearly today is seen the reality of the reign of law both in the natural and in the moral order. When moral danger threatens, he is wise who is obedient to the eternal laws of the Supreme Moral Governor, who chooses to go in harmony with rather than counter to the laws of God. For a time he who violates divine laws may seem to flourish, but in reality he is paving the way for his own undoing; in the long run, if he persist, he shall be broken upon the wheel of those eternal laws. The laws of God themselves are majestic, sublime, indestructible.

Man frequently comes into collision with nature. When this occurs great distress results, as when a volcano goes into eruption and the towns nestling peacefully at the foot of the mountain are wiped out at a stroke, or when the *Titanic* collides with an iceberg and founders upon the high seas, or a city as San Francisco or Yokohama is stricken with earthquake and fire. In all such cases, while we can see plainly enough that all is law, it is not so easy to see that all is love too. There is — and must ever be — much that is mysterious; much that baffles understanding. God causes the rain to fall and the sun to shine upon the unthankful and evil as well as upon the good. He often causes a far heavier burden of suffering physical and otherwise to fall upon the innocent than upon the guilty. Human life is so interrelated that the innocent are inevitably caught up in the network and suffer together with the guilty. The author of the book of Job was one of the earliest philosophers who sought to arrive at an explanation of the meaning of human suffering and sorrow. And from his day forward thoughtful men have continued to wrestle with the problem. An answer is to be found only in a fuller understanding of God in His true nature and purpose for humanity. In the divine providence sorrow and suffering have their necessary place as agencies of spiritual culture and refining; when accepted in the spirit of courage and patience they fit into the divine economy in serving the larger spiritual ends of human good. In this sense it is true that all is law and all is love.

Wherever we turn life confronts us with the accumulated evidence of purpose, beauty, exquisite adaptation of organisms to their appointed ends. What marvellous creative intelligence is seen in the perfect way in which embryonic life develops, each individual cell functioning like a wise master-builder. Both in the creation of individual organs and in the way in which these coordinate one with the other, everywhere is seen the same magnificent adaptation. What a perfect instrument for flying is the feather of a bird! A single feather from an eagle's wing has almost a million parts, comprising barbs, barbicules and barbicels, each of them exquisitely adapted to subserve the purpose for which the whole was planned. When it strikes the wind it meets it like a perfect sail.

It is a universe at once simple and complex, but a universe that is an ordered whole, a unity, homogeneous, the expression of Infinite Mind and Beneficient Purpose. He is lacking indeed in imagination whose soul is not stirred by the beauty, the wonder, the mystery and the glory of it, the loving, all-wise Purpose that is at the heart of it. For some indeed "The light that never was on sea or land" is but illusion. For them as for Peter Bell "The primrose by the river bank a yellow primrose is to them and it is nothing more." There are those who never attain the vision. But others there are who see nothing else. For them the supernal glory lies like a mantle upon the whole landscape; for them every wayside bush is aglow with the flame of the Divine fire. Surely it is God's world.

"The heavens declare the glory of God,
And the firmament showeth forth His handiwork.
Day unto day soundeth forth speech;
And night unto night breatheth out knowledge."

Illustrations

THE WILLIAM J. HART, D.D.

THANKSLIVING

Ezra 7:28. "And I was strengthened as the hand of the Lord my God was upon me."

Were thanks with every gift expressed,
Each day would be Thanksgiving;
Were gratitude its very best,
Each life would be thanksliving.

— *Chauncey R. Piety.*

ORDER AS WIDE AS THE UNIVERSE

Heb. 3:4. "But he that built all things is God."

A pig rooting in an orchard might, by chance, make the form of the letter A, but does anybody think that the animal could go on and make the whole alphabet? You see the objection that things are what they are by chance is not big enough.

It might give a reason for a few things that happen, but it is an absurdity to use it against an argument which speaks of order as wide as the universe, and as varied as its infinite illustrations.— *Dr. John Snape.*

A MILLIONAIRE'S POEM

Psa. 25:4. "Let me see thy ways" (*Moffatt*).

Yes, he had a Thanksgiving message, he said, as a reporter boarded a train at Jacksonville. The speaker was John D. Rockefeller, Sr., nearing his ninety-second year, who was spending his Thanksgiving, in 1930, in Florida. Then the aged man, a benefactor of many noble causes, read this poem about gifts:

"If I am weak, and you are strong,
Why then, why then,
To you the braver deeds belong.
And so again,
If you have gifts and I have none,
If I have shade, and you have sun,
'Tis yours with freer hand to give,
'Tis yours with freer grace to live,
Than I, who giftless, sunless stand,
With barren life and hand."

This poem, Mr. Rockefeller explained to a representative of the Associated Press, was one which he read every day at the breakfast table. He also added:

"That is a beautiful and timely sentiment, written by one of our well-known poets."

A few days later, in the first week of December, the newspapers announced a contribution of one million dollars from Mr. Rockefeller and his son, John D. Rockefeller, Jr., for the Emergency Employment Committee of New York City toward a fund of six million dollars raised for the furnishing of jobs for the unemployed. Thus the millionaire philanthropist acted in harmony with the sentiment which finds expression in the poem he daily reads.

RESOURCES AND RESPONSIBILITY

Luke 11:48. "For unto whomsoever much is given, of him shall be much required."

We have 98 per cent of the automobiles and motor trucks in the world; 34 per cent of the railroad mileage, 51 per cent of the world's ton mile traffic; and more telephones, radios, and labor-saving electrical machinery than all the rest of the world put together. But a few other figures from a pamphlet issued recently by Colonel Thomas H. Birch — our former Minister to Portugal — will show our tremendous size in the family of nations, for we are producing:

55 per cent of the world's iron ore
55 per cent of the world's pig iron
66 per cent of the world's steel
51 per cent of the world's copper
62 per cent of the world's petroleum
43 per cent of the world's coal
52 per cent of the world's timber output
65 per cent of the world's naval stores
42 per cent of the world's phosphate
80 per cent of the world's sulphur
63 per cent of the world's mica
62 per cent of the world's lead
64 per cent of the world's zinc
60 per cent of the world's talc and soapstone
45 per cent of the world's baryts
55 per cent of the world's cotton

These are sobering facts — more sobering when we think that largely by the accident of geographical location this nation has become the most powerful on the globe, and still more sobering when we as individual citizens contemplate the luck that we were born in this fortunate epoch in the history of a most benignly favored land.

With this wealth and this geographical position goes a great responsibility — the greater because of the wealth; the economic facts thrust a leadership upon this nation whether we want the leadership or not. And it cannot be purely an economic leadership for, having set up lines of travel toward our shores because of our economic and financial leadership, we must expect that other nations will look to us for leadership in other fields. We have the money and the resources to establish great institutions and the world will more and more look to us for leadership in science, in medicine, surgery, education, and in all fields of thought. — *World's Work.*

INARTICULATE

Psa. 103:22. "Bless the Lord, O my soul."

I sang a song where no one heard,
A song as sincere as the song of a bird
When no one sees that his throat has stirred.
God, pity the folk who cannot express
The joys they feel in their consciousness!
The park today gave tongues of fire
To bush and bird and robin-choir.
Can you stay inarticulate
Who walk through beauty's open gate.

— *Madeleine Sweeney Miller, in The Methodist Review.*

"THANKS BE TO GOD!"

Psa. 100:4. "Be thankful unto him, and bless his name."

Having once heard the church quartet render "Thanks Be to God" (Spence) as an offertory, many in the congregation of a large city church were so impressed with its beauty and appropriateness that they requested that it be again rendered. The words, as printed in the bulletin, were as follows:

"Thanks be to God, the God of Heav'n above
For day and night He giveth
Rich tokens of His love.
We see the golden sunshine
We breathe the purer air;
And nature all around us
Sheds beauty everywhere.

"Thy beauty and Thy goodness
Our swelling hearts upraise;
We thank Thee, and we bless Thee,
And sing Thee hymns of praise
But more, far more than beauty,
He giveth to his own
A heart that reaches upward
To seek Him on His throne.
Then bow Thee down to meet us,
Bid doubt and sorrow cease,
Where sin and strife are rampant
Shed Thou Eternal Peace.

"We worship God the Father,
And ever blessed Son;
Their glory fills the heavens,
With God the Spirit, One."

LIFE'S HARDEST HOUR

Phil. 3:13. "Those things which are behind."

Referring to the time of the World War, Dr. John A. Hutton said:

"I am quite sure that there were hundreds of average decent men for whom the hardest hour

in the whole business was not some terrible hour when later they were under fire. The hardest hour and the blackest day for hundreds of thousands was the day when they had to leave their job. The change from civilian clothes to khaki was the outward and visible sign of the most stupendous transaction in their souls."

STILL SEARCHING

2 Kings 4:26. "Is it well with the child?"

Let me tell a true story. A colonel was gassed. He died several years after the armistice from the effects of gas. During the war his only son was reported missing. After the colonel's death his widow lost her reason. She went out to the battlefields to search for her son. She is still searching for him. Day after day she goes out alone on her hopeless quest. She believes that her son is wandering over the battlefields, and that she will find him.— *James Douglas in The Express (London).*

LAUDER AT HIS SON'S GRAVE

2 Sam. 18:33. "Thus he said, O my son Absalom, my son, my son Absalom!"

Graphically has Sir Harry Lauder described his first visit to the grave of his son, Captain John Lauder, who was killed in action during the World War. The grave had been pointed out to him, and then his companions withdrew. Sir Harry wrote of that memorable hour in France:

"And so I went alone to my boy's grave, and flung myself down upon the warm, friendly earth. My memories of that moment are not very clear, but I think that for a few minutes I was utterly spent, that my collapse was complete.

"He was such a good boy! . . .

"As I lay there on that brown mound, under the June sun that day, all that he had been, and all that he had meant to me and to his mother came rushing back afresh to my memory opening anew my wounds of grief. I thought of him as a baby, and as a wee laddie beginning to run around and talk to us. I thought of him in every phase and bit of his life, and of the friends that we had been, he and I! Such chums we were, always!

"And as I lay there, as I look back upon it now, I can think of but one desire that ruled and moved me. I wanted to reach my arms down into that dark grave, and clasp my boy tightly to my breast, and kiss him. And I wanted to thank him for what he had done for his country, and his mother, and for me.

"Again there came to me, as I lay there, the same gracious solace that God had given me after I heard of his glorious death. And I knew that this dark grave, so sad and lonely and forlorn, was but the temporary bivouac of my boy. I knew that it was no more than a trench of refuge against the storm of battle, in which he was resting until that hour shall sound when we shall all be re-united beyond the shadowy borderland of death."

"A Minstrel in France."

THE RIGHT SPIRIT

Col. 3:13. "Forgiving one another."

A German war hero was buried with honors by American ex-service men in New Jersey the other day. The man had no friends, no money, no relatives — nothing, in fact, save a war record.

There was some discussion among the Veterans of Foreign Wars, but finally it was decided to rescue the dead soldier from a pauper's grave and give him a decent burial. So it happened that Americans in effect paid tribute to the valor of a man who had fought against them in the World War.

He had been an "enemy," but he was an enemy no longer. He was a fellow who had suffered hardships and dangers similar to those experienced by the men who laid him to rest. He was a man who had fought for his country as they had fought for theirs. They had much in common, the dead hero and the soldiers who lowered him into his grave. All were veterans of the same war — all were the sons of mothers who loved them, all were human beings. And the countries for whom the dead hero and the soldiers who took care of him had fought are now friends.

It was a simple ceremony at the grave, but it was a beautiful ceremony, with a fine spirit prevailing. More deeds like that will bring peace nearer to the world, for they rise far above the hatreds that cause wars. The news of that New Jersey burial, when read in Germany, will have a greater effect on the relations of that country to America than a hundred public speeches.— *Ann Arbor News.*

CONQUERORS

1 Cor. 13:6, 7. "Love is . . . always hopeful, always patient" (*Moffatt*).

The lichens hush the granite into dust,
The iron shield trembles at the raindrop's thrust,
The sunbeam pockets the glacier snow:
Love blossoms out of hates of long ago.

— The Churchman, New York, by Arthur Wallace Peach.

GOLD STAR MOTHERS ABROAD

1 Tim. 5:17. "Counted worthy of double honor."

Gold Star Mothers were characterized as "the best representatives of my people" by Ambassador Dawes when he spoke at Cambridge University in June, 1930, after receiving the honorary degree of Doctor of Laws. Said this sturdy American:

"We have recently had in London a body of American travelers representing a cross-section of the American people, representing the bone and sinew of the American people and the proud attitude of the American people." Then he went on to state that these women, mothers of soldiers who died in the World War, and who were on their way to make a visit to the graves of their lads who rested in foreign soil, did not come "with their minds occupied by thoughts of society reporters or fashionable dressmakers. Said he: "They brought no social introductions. The credentials which each carried were but the photograph of a son, and a few withered flowers from a garden at home to lay on a grave in France."

HONORING THE UNKNOWN DEAD

Josh. 4:7. "These stones shall be for a memorial."

Said Dr. W. L. Stidger:

"I stood one day in front of the Cenotaph in London, that stark, naked statue in honor of the Unknown Dead. I watched a hundred busses pass by, and ninety-nine out of every hundred people aboard those busses lifted their hats as the passed that Cenotaph. I never look upon it that the tears do not fill my eyes. I too have lifted my hat and dropped my tears to 'The Unknown Dead.' The British have carved on this Cenotaph:

'IN MEMORY OF OUR GLORIOUS DEAD.'

"I have read a hundred cards, tied to bouquets of flowers, on that Cenotaph: 'To Daddy,' 'To My Darling Boy,' 'To Brother Bill,' 'To Our Son,'— cards and faded flowers, flowers from the homes of the rich, fresh every morning; bouquets of wild flowers put there by children's hands . . . Who could keep back the tears! I always weep when I stand on that spot. I am aware that I am in the symbolic presence of the Immortals!"

A PRAYER FOR ARMISTICE DAY

Isa. 9:7. "The Prince of Peace."

O God of peace and love, we thank Thee that Thy throne in heaven is righteousness and truth and that righteousness and truth are the foundation of Thy kingdom on earth.

Make us and all men, and our nation and all nations, righteous and true, that on such a sure and enduring base peace and goodwill may rest through all the world.

Bring us into the mind of Christ with regard both to our rights and to our duties and give us His spirit of trust and forgiveness and hope.

May the reign of the Prince of Peace come in upon our troubled and divided human life.

So mold by Thy spirit the hearts of men that they shall learn war no more but shall turn with all their powers to build by Thy will the new world which is to be, wherein no wrong or hate may abide.

Cleanse us of the passions and conceptions from which war springs and unite all men in the love of Christ and in His holy purpose of peace for the whole world for which He died and in which He is alive forevermore. Amen.— *Robert E. Speer, in the Watertown Times.*

MONUMENTS IN BUILDINGS AND IN LIVES

Col. 1:18. "That in all things he might have the preeminence."

These were the words which the delegates to the seventy-fifth annual State Convention of the New York State Council of Religious Education faced as they came together for their three-day session in Utica, New York, in October, 1930. The morning paper of the city on the second day referred to this in an editorial which simply bore the title, JESUS.

Referring to Christ and his teachings, it closed one paragraph by saying: "A kingdom has been established upon the doctrines he taught. This kingdom is spread over the world, transcending the barriers of race and nationality. His life and teachings have inspired the greatest poems ever written, the most beautiful music, the most beautiful architecture, and it has wrought in the character of individuals, molded after his fashion, the finest type of manhood and womanhood, which after all is the greatest achievement and chief aim of Christianity."

The editorial, covering more than a half column, concluded in these decisive words: "There must be hundreds of thousands of churches in the world, some of them rarely beautiful, while others are merely square boxes upon the plains, but they are all monuments to one who wrought in a very humble and simple way in a far-off country, but one who has come to be the most tremendous influence in life of mankind."

GUIDE-POSTS

Psa. 25:4. "Show me thy ways, O Lord; teach me thy paths."

Life's path is steep — thy soul must climb
To reach the goal where waits thy crown,
And dreadful depths yawn close below —
One glimpse might make thee falter, so
"Look up, and not down!"

Life's way to better things is straight
And narrow. Does the broader track
That thou hast left behind still seem
Enchanting? 'Tis an empty dream.
"Look forward and not back!"

Life's road is strewn with thorns, and thou
Wilt suffer, but it would be sin
To pity self, when everywhere
Hearts are bowed down with pain and care —
"Look out, and not in"

Life's trail is rough, and some who tread
The miles with thee toward Beulah-land
Will stumble; then thy task shall be
To urge them onward cheerily —
"And lend a hand!"

MY TASK

Psa. 25:5. "Lead me in thy truth, and teach me: for thou art the God of my salvation."

"To love someone more dearly every day,
To help a wandering child to find its way,
To ponder o'er a noble thought, and pray
And smile when evening falls,
And smile when evening falls,
This is my task.

"To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when He calls,
And answer when He calls,
This is my task.

"And then my Saviour by and by to meet,
When faith has made its task on earth complete,
And lay my homage at the Master's feet
Within the jasper walls,
Within the jasper walls,
This crowns my task."

— *Selected.*

WHAT THE PHOTOGRAPHS REVEALED

Psa. 8:3. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained."

In an article on "The Thinker's Way to God," Dr. John Snape has said:

Sometimes the sense of God may be regained be getting alone with God. Recently I have listened to a lecture by Professor Hogue of the Mt. Wilson Observatory. He showed us photographs he had taken of the sun and moon and stars. We know of some three thousand nebulae which represent milky ways like ours. If we count two thousand of them as being of the size of our milky way, then there are 40,382,000,000 suns or 2,019,

100,000,000 heavenly bodies. If all of these heavenly bodies should parade before our eyes, and we, without sleeping, could look upon them as the flashed by one a minute, it would require 3,840,000 years before the last marcher in the heavenly parade swept past our vision. Yet these nebulae are only a part of the universe. "In my Father's House are many rooms." How *can* a man look through a telescope at the stars and doubt the fact of God?

HISTORICAL ILLUSTRATIONS

C. N. Broadhurst

THE BOOMERANG; OR COMEBACK WORLD

Matt. 7:2. "With what measure you meet; it shall be measured to you again."

The Boomerang is a missle weapon sometimes used by the natives of Australia. No difference how great a distance the projector may throw it into space, it invariably circles around, and coming back, strikes the spot from which it was thrown.

Every word, action and influence is a boomerang thrown out on the world of humanity, that invariably performs its circles and comes back, largely increased, and inevitably fulfills its final results on the life and interests of the originator. If the influence is evil, then evil returns marvelously multiplied, and delivers its miserable curses on the life of the eminator. If the influence is good, then good returns, many times multiplied, and bestows its benedictions of wonderful blessings upon the life of the projector. This is always so. It cannot be otherwise. It is fundamental. It is inherent in the very constitution of the Universe.

To this law of Compensation and Retribution, Jesus referred when He said, "With what measure you mete, it shall be measured to you again."

Admiral Schley

Chaplain McCabe once asked Admiral Schley what he was thinking about that Sunday morning when he was fighting that marine battle at Santiago, during the Spanish-American war. Schley replied, "You will be surprised when I tell you; my mind kept continually going back three hundred years to the time when the Spaniards drove my ancestors out of Spain; and how strange it appeared that after a lapse of three centuries that I should be paying back that debt of national humiliation, to that wicked nation."

God has so ordered the world so that "Law of Retribution" never fails. Sin is always followed by its penalty.

Lincoln and Cornwallis

When General Benjamin Lincoln surrendered to Cornwallis, at Charleston, South Carolina, on the 12th day of May, 1780, the British general tried to humiliate him by refusing to receive his sword, compelling him to hand it to a subordinate officer. So when Cornwallis surrendered to General Washington, at Yorktown, Virginia, on the 19th day of October, 1781, little over a year afterwards, the American general refused to receive his sword but compelled him to present it to General Lincoln.

Thus, it ever has been, and ever will be in the battle of human life, that whoever wilfully humiliates another, will himself, eventually suffer the embarrassment of a similar humiliation.

France and Germany

At the close of the Franco-Prussian War, 1871, Germany required of France a war indemnity of one billion dollars, and the occupancy of French territory by German soldiers, until it was paid. This exorbitant demand was highly unchristian. But in September, 1873, France had discharged the entire indemnity, and freed her land.

Forty-eight years have dashed past on the wings of light, and shadow, and the great World War closed November, 1918.

Germany was defeated!

So France, with the other allied nations, demands of Germany many, many billions of dollars, which will require the people of that country a hundred years to pay.

Lafayette

In 1777 Lafayette left France and came to America and assisted the Colonies during the Revolutionary War in securing their independence from British oppression. In 1918 America's sons went to France and assisted her in winning the victory over the enemy and maintaining her national freedom.

General Pershing, approaching the tomb of Lafayette, placed his hands upon it, and said, "Lafayette we are here."

Cast your bread upon the waters,
Ye who have abundant store;
It may float on many a billow,
It may strand on many a shore;
You may think it lost forever,
But as sure as God is true,
In this life or in the other,
It will yet return to you.

The Homiletic Year---November

THE REV. G. RAY JORDAN

THE KIND OF CITIZENSHIP AMERICA NEEDS

Education for every individual in America, or in the world, would not save either society or the individuals who compose the social order. Horace Mann said: "Put a school on every hill in New England and all the jails will be emptied." Well, New England has school houses and colleges that rank with the best in all the world; but New England has not been rid of thieves, and criminals of every sort. Evil is still in her borders. Vice is in some places rampant. The schools have not emptied the jails. Indeed, some of the worst cases of vice one knows have been in families where ignorance is not a characteristic. The very social problems which are stirring the hearts of earnest people these days are born — many of them — in and near our very halls of learning. Vice, when it goes along with education, is of the worst sort.

Egypt had learning; Rome had power; but neither learning nor power saved them. Knowledge and advancement in facts can never save the world. We talk of building good roads. Rome built some, too; they lasted a thousand years. But Rome did not lift the world to a place of safety.

Some of Egypt's science far surpasses ours. Take as an illustration her knowledge of embalming. We cannot compare our knowledge of this to theirs. The evidence is against us. We have no monuments such as the pyramids. The schools of Egypt were the best the world knew at the time. But knowledge did not save Egypt. Science did not save the society of Egypt, or that of anybody else.

If we could only see the similarity of New York to Rome of old, not in physical appearance, but in character of life, we could see the truth that must be our guide. Neither knowledge nor power can save America. They have never saved any country. Knowing facts or having the power to use them can never lift society. That is not the lever which can lift America or which can lift the world. Something else is necessary.

How will the force be used? Here is powder. We can fire a gun that can kill an animal, and then bring the food home to eat; or we can make a fire-cracker and let it destroy itself — and maybe the one who fires it! That illustration is only partial but it is expressive. For the power of the individual or of the nation can be used for harm or for help. Power does not mean salvation. It may mean damnation. Knowledge does not mean help; it may mean destruction.

Right Direction for Citizenship

There is but one adequate direction which has ever come to the world. It is to be found in Christianity. Only as men seek the will of God in all things can America or the world be lifted or saved. "Righteousness exalteth a nation." Righteousness lifts, because it is an expression of the very will of God. The citizenship of America must be Christian, if America is saved.

SHALL WE PREPARE FOR THE NEXT WAR?

The world is apparently getting ready for the next war. The leading nations are giving heed to armaments and military training. There are more men in some way related to their military forces and the nations have more military equipment than they had before the great war. Many leaders definitely assert that there is to be a war. Just how soon most of them do not presume to say. Many so-called experts in the military world are talking definitely, however, about the next war.

Many Do Not Want War

As a partial answer it can be said that many are opposed to the anticipated war being realized. Many find themselves out of harmony with the war spirit. Dean Inge tells of a young English officer who wrote his father the day before he was killed at the front. "Having been about all night digging, I was shifted to make room for some other company. I was advanced to a cemetery to defend it and stayed there most of the day. It is a beastly thing to have to do, digging trenches among graves and pulling down crosses and ornamental wreathes to make room. One feels that something is wrong when a man lies down behind a child's grave to shoot at a bearded enemy who has probably got a family anxiously waiting his return home. It was a miserable day, wet, and spent in a cemetery under those conditions. There was a large crucifix at one end. The sight of the bullets chipping Christ's image about, and the knowledge of what He has done for us and the others, and what we are doing to His consecrated ground and to each other, make one sick of the whole war, or sicker than before."

Must All Nations Be on the Defensive?

That letter expresses the feelings of many men. Many feel that something is wrong about the whole war system. When a war can be averted, therefore, the question as to why we should get ready for it presses on our minds. There are some who will openly favor a program of war. Those who do favor it are usually on the defensive, in more than one sense. They contend that it is a necessity in cases of defense. A nation must protect itself, they say. But this mad race for a supposed necessary defense really resolves itself into a competition for power on the part of all nations. There is no real judgment in talking of defense when everybody who is making preparation for war is advancing the same reason for doing so.

The Unreasonableness of War

The matter resolves itself into a situation similar to that referred to in a paragraph in "Sartor Resartus." "There dwell and toil in the British village of Dumdrudge, some 500 souls. From these,

by certain 'natural enemies' of the French, there are selected during the French War say, thirty able-bodied men. Dumdrudge at her own expense has suckled and nursed them; she has, not without difficulty or sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build and another hammer. Nevertheless, among much weeping and swearing, they are selected, all dressed in red; and shipped away at the public charges, say to the south of Spain, and kept there till they are wanted. And now to that same spot to the south of Spain are thirty similar French artisans from a French Dumdrudge in a like manner winding; till at length the two parties come into actual juxtaposition and thirty stand fighting thirty, each with a gun in his hand. Straightway the word 'Fire!' was given, and they blow the souls out of one another, and in place of sixty brisk, useful craftsmen, the world has sixty dead carcasses, which it must bury and shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest. They lived far enough apart, were the entirest strangers; nay, in so wide a universe, there was even unconsciously, by commerce, some mutual helpfulness between them."

That is really the way most wars really are. There is no more reason for them.

But men tell us there is nevertheless to be another war. Leaders in a position to feel the pulse of the nations say that on the continent of Europe there is constant dread and fear that in a short while the war will be on again. Shall we get ready for it?

War Can Be Stopped

War can be stopped. If everybody unites in one great effort, of course the war can be averted. If we are interested enough in making it impossible, we can escape it.

Says General Pershing, "We may well ask whether civilization does not reach a point where it begins to destroy itself and whether we are thus doomed to go headlong down through destructive war to barbarism." Certainly if civilization is saved, war must be averted.

War can be averted by the use of common sense. Common sense can save us from the danger. Good judgment says: "Do not prepare for something unless you are expecting it." Common sense psychology says: "Constant expectancy builds up a mental attitude which helps to hasten that about which one thinks so much." If everybody expects war, and everybody gets ready for war, there will be war. There is no question about that. One need not be confused in his thinking in regard to this matter.

War and the Churches

Who should do this? Who naturally should feel responsible? The answer is evident; it is unmistakable. The Church must recognize the problem as its very own. Christianity is the enemy of war. The followers of Christ, just because they are his followers, must recognize whose they are and what that relationship involves. General Bliss is right: "The responsibility is entirely on the professing Christians of the United States. If another war should come they will be held responsible for every drop of blood that will be shed." Lloyd George has said the same thing with a different point of emphasis:

"If the Churches of Christ throughout Europe and America allow war to fructify they had better shut their doors." He also says: "What I saw of the last war, day by day, makes me vow that I will concentrate what is left of my energies to make it impossible that in the future humanity shall have to pass through the fire, the terrors, the cruelty, the horror and the squalor of war."

PARTY OR PRINCIPLE?

Voting is a serious matter. The motive which determines how one votes is vitally important. Every voter is going to cast his ballot with the idea of being loyal to some cause, or to some group, or to some person. It is possible to choose on the basis of righteousness, of morality and of Christian idealism. And it is possible to judge for oneself which of a number of parties, or candidates, comes nearest approximating these. Certain principles of great importance can be used as guiding purposes and controlling motives in reaching decisions.

Vital Causes

There are causes which are of supreme value. There are issues which can not be treated lightly by people devoted to the best. Certainly many issues, in the light of decades of history, show their inadequacy, from the standpoint of permanency. There are other causes which have to do with character-building. They make for stronger personal lives, more wholesome society, safer industry, and better government. There are, indeed, principles which only gain strength with the passing of years.

It is a rather strange and discouraging thing that certain political leaders should be appealing to the prejudices of people by reference to events of history which have passed out of our present vital interest, while at the same time, issues which involve all of society, issues which involve better living are treated as though they were of slight importance, and, compared to the success of a particular group, of insignificant import . . . The group must be served, regardless of other matters. To manifest a lack of group loyalty is, for these people, a political crime.

Of course any voter can cast his ballot just because he wants to be loyal to a party. Any one has a personal right to such a personal choice. But each one ought to recognize on what basis he is making his choice, and then be frank enough to admit it.

Prohibition

Either our fathers and mothers were right or they were wrong when they so earnestly and devotedly gave themselves to the principle of temperate living. If they were right, then the appreciation of their sons and daughters should mani-

fest itself in a like earnest devotion. If they were willing to accept bitter sarcasm and sustain personal losses for the sake of their principle, their cause, it is a rather small thing for their sons and daughters to accept cheerfully the unkind and bitter remarks which are made by people confused in their thinking and mistaken in their judgments. The price of devotion to principle one must now pay is small compared to that paid by some of those stalwarts who fought to a victorious finish the battles of the past.

Even the remark that church leaders should "preach the gospel" can be heard with a kind heart by those men who are every Sunday and at least one in the week preaching the principles of Christianity! They know all too well that the Kingdom of God is their one concern and life interest. When the Kingdom comes, it will pervade all of life; and the realm of statecraft will be just as pure and righteous as are other realms. But to bring this to pass it will be necessary for millions of voters to be more interested in the triumph of Christian principles than they are in the victory of any political party.

Sermon Texts and Their Treatment

THE REV. G. RAY JORDAN

THE SIGNIFICANCE OF THANKSGIVING

Text: "And Jesus answering said, Were not the ten cleansed? But where are the nine?" Luke 17:17.

Introduction

Here were ten lepers healed by the Master. All ten received health at His hands. Yet,. only one returned to express his thanks. And Jesus noticed it. Were not ten cleansed? Where are the nine? The nine, where are they? — This is the significant way the question is stated.— If He did not before, certainly Jesus knew then much about the type of men with whom He had been dealing.

I. Thoughtlessness and Thanksgiving

The person who never stops to think about what he has received from the people who have made the circumstances of life as acceptable as he has found them is simply thoughtless. He himself had absolutely no control over affairs before he was born. Yet he seems to have no appreciation for what has been done. Every once in awhile one finds a man who claims to be self-made. There isn't any such person. That which has made things so he could do what he has done was prepared by others before he was born; and, to some extent by his own contemporaries. What has come to him — most of that which has come to all of us — came from others. A real man will be thankful. And that is not all, he will want to express his thanks.

II. Parental Ingratitude

But undoubtedly the hardest form of ingratitude to understand is that of children to their parents. Shakespeare expresses what most parents have felt when he says:

"How sharper than a serpent's tooth it is to have a thankless child."

1. *The Picture Shakespeare Gives Us.*

And he has given a picture of what this means in his play, "King Lear," which the world will never forget. Here is the king and father who is dividing his kingdom. Having three daughters he would give each one-third of the kingdom. But when he asks how they love him, Goneril and Regan make such a profession they receive all; and the third, Cordelia, having no part in this loud-spoken profession, receives nothing. But it takes only a short while after these have received the kingdom for them to make the aged father so miserable he has to leave home. Hear him as he speaks: "Ingratitude, thou marble-hearted fiend. More hideous when thou show'st thee in a child, than the sea monster."

Maybe you have seen Mantell or some other artist play the part of Lear. For one who is sensitive to the finer feeling of life the scene in which the old king suffers so very much is heart-rending. Here he is with no home he can call his own, struggling through the storm of the night, with the rain falling, the thunder crashing and the lightning making lurid pictures of the storm-blown trees and shrubbery. A father builds up a kingdom. Then he bestows it on two daughters; and they practically drive him from a place of physical safety.

2. *David and Absalom.*

One's mind travels back in Biblical history to the story of David and Absalom. A son is so ungrateful for all his father has done that he raises a rebellion against his father for the purpose of seizing his kingdom. It is almost unimaginable, if one did not know so much about things of the same character, and of the same nature today.

3. "*Romola*"

But George Eliot has given us the picture we can never drive from our minds in the classic "Romola." Romola gives the story of Tito, who was cared for by his foster father. Baldassare received Tito when he was only seven years of age, rescuing him from blows. He carried the lad to a home which seemed like paradise to the boy. Here there was sweet food and soothing caresses all had on Baldassare's knee. From that time till the hour they had parted Tito had been the one center of Baldassare's fatherly care.

a. *The Test.*

Then came the shipwreck. Tito was saved and came to Florence. He said he would go back and seek his father if he had any fair assurance of his existence. But why was he bound to go? What, after all, was the end of life, he reasoned, except to extract the most possible pleasure from it? So it was the days and months passed.

Then came the friar bringing the message: "I am sold for a slave. I think they are going to take me to Antioch. The Gems alone will serve to ransom me." The gems belonged to his father; but Tito had sold them. The gems offered the price of a slave; but Tito had kept the money for his own use. And he would not seek his father even after this message.

b. *Unbelievable Ingratitude.*

Then the day came when Baldassare was brought as a slave to Florence. Tito refused to recognize him. One night in a crowd Baldassare told a group of leading citizens this was his adopted son. Tito had grown so hard he said that the man was mad. He said he had not at first recognized him; but that now he knew the man to be a slave of his foster-father, who was dead.

4. *A Farmer's Son.*

I have read the story from two different sources. It purports to be true. Some years ago there was an old farmer who wanted his son to have a better chance in the world than he had had. So it was he strained to send his boy to college. He made the financial sacrifice for the sake of his son. The youth left for the University of North Carolina. He had been gone sometime, when one day the father thought, since he lived no great distance from Chapel Hill, he would drive over to see his boy. So it was he told his wife about his plans. He said he knew that John would be so glad to see him. The old father's face beamed with joy at the very thought of seeing his son. He was thinking how glad that son would be to see him, also. He was in such a rush he did not "fix up" as well as he might have. He just hitched old Dobbin to the buggy and hurried on his way.

Can you imagine the glad anticipation of that father? You have a son, a daughter or a father? You know. As he was driving up the main street in Chapel Hill he saw his son. He jumped out of the buggy and rushed up to speak to him. The boy was with a group of fellow students. He looked his father over, who, you will remember, was not dressed like a college man; and glancing at those with him, he said: "There must be some mistake. Surely you have the wrong person." "Don't you know me, my boy? There must be a mistake somewhere. I am your father." "There surely must be a mistake, I do not know you." The young man was ashamed of his father's appearance. He turned his back on his father and walked up the street. Have you a heart? Then feel with that father.

III. The Divine Father and Gratitude

There was another Father who so loved His children. He came down in the form of man to live and die for them. And they turned their backs on Him, saying "we will have nothing to do with Him; we do not know Him."

1. *Israel and Jehovah.*
2. *Today's Tragedy.*

CAN CHRIST SAVE AMERICA?

Text: "Love your enemies." St. Mathew 5:44. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." St. John 18:36.

I. Christian vs. Worldly Methods of Protection

In order, however, to approach this question with the right viewpoint, let us first ask what the methods of the nations of the world for safety have been, in order that we may compare Christ's method with these. Before Jesus taught, practically the entire world always relied on force for its safety.

Israel is a typical illustration. Large or small, the ancient countries of the world relied on the power of armies. Of course the outstanding illustration of this belief among the nations was Rome. Her military power has become proverbial. Rome conquered because Rome had great armies, people say.

In our own day we have again seen the philosophy of force portrayed in the experience of one of the great nations of the world. Germany believed that the way of safety and the means of conquest were in military strength.

1. *Popular Belief in Force.*

There are millions who are confident that Germany was moving in the right direction. They will not state the fact just that bluntly, but they feel sure that military strength is the way of safety and the means of real power. There are many people in America who are insisting that the naval power of America must be strengthened, the army must be increased in size, and the air service must be "made adequate for defense in time of war."

II. Can Military Power Save America?

If force can save America, Christ can not. For he does not offer any such power. Christ and militarism are not in agreement; they have nothing in harmony with each other; they are diametrically opposed.

III Misunderstanding Christ

The political leaders did not understand him then any more than they do now. "What is truth?" sarcastically asked Pilate. "What power has truth? It is foolish to rely on that."

1. *Individual vs. Nation.*

Nations believe in the power of the physical. They feel safe with great armies, navies, and aeroplane departments to protect them. Somehow as Christian men and women who belong to the nation most of us seem to believe the same thing. We do not seem to be able to think nationally in Christian terms.

2. *Personal Christianity vs. National Paganism.*

We believe in living peacefully with our neighbors on the same street. We teach our children not to quarrel. We seek to allay fear of personal attack from our neighbors. We refuse to resent every personal encroachment.

3. *Weakness of Truth and Love.*

No, truth and love do not seem to be suitable as

guiding principles for nations. Certainly they can not be left just to themselves.

IV. What Has Christ Done?

As disappointing as the progress of Christianity has been in the world, the power of Christ has been the marvel of all serious thinking people.

1. *Can the Nation Trust Him?*

Can a nation afford to adopt such a principle of life? Is salvation possible this way? Does not truth and love need to be bolstered up with strong armies and material force?

"Christ said not to his first conventicle,
'Go forth and preach impostures to the world,'
But gave them truth to build on, and the sound
Was mighty on their lips; nor needed they
Beside the gospel other spear or shield,
To aid them in their warfare for the faith."

Since force has failed in every instance of recorded history to save a nation, it certainly could do no harm to try the method of Christ.

WHY THE PRODIGAL CAME HOME

Text: "I will arise and go to my father." John 15:18. "His father saw him, and had compassion, and ran, and fell on his neck, and kissed him." John 15:20.

I. First of all, the run-away boy knew he would be welcomed back home. The second part of the text clearly and forcefully presents this fact. But the matter of importance for us is that the prodigal knew he was going to be happily received. His fellowship with his father had made it possible for him to be certain of this!

II. The home to which this boy returned was attractive enough to call him back. There was power in its very character. It was the kind of place to which he wanted to return. It had not been a "house of too much trouble" as far as he was concerned.

"In the House of Too Much Trouble
There lived a little boy;
He was eager for a playmate,
He was hungry for a toy,
But 'twas always too much trouble,
Too much worry, too much noise;
For the House of Too Much Trouble
Wasn't meant for little boys.

"Sometimes the little fellow left
A book upon the floor;
He forgot and laughed too loudly,
Or he failed to close the door.
In the House of Too Much Trouble
Things must be precise and trim.
In the House of Too Much Trouble
There was little room for him.

. . . . .

"So he never had a playmate
And he never owned a pet.
In the House of Too Much Trouble
Things are trim and quiet yet.

"Every room is set in order,
Every book is in its place,
And the lonely little fellow
Wears a smile upon his face.
In the House of Too Much Trouble
He is quiet and at rest.
In the House of Too Much Trouble,
With a lily on his breast."

III. Indeed, to build homes that are thoroughly Christian, and therefore beautifully attractive, means that *even prodigals* will come back to them. Says Frank Boreham: "In the far country there came to the prodigal, not a brilliant oration or a powerful argument, but an overwhelming rush of memory. He saw once more the dear old home that had sheltered his earliest infancy; he looked in fancy into the drawn and wistful face of his waiting father; he thought he beheld once more the familiar forms of the hired servants as they went their accustomed rounds. It all swept over him with extraordinary fascination and fondness.

When we who are builders of homes are thinking clearest, therefore, we will say:

"Lord Christ, beneath thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng
Uplift our prayer and evensong.
Dost thou, with heaven in thy ken
Seek still a dwelling-place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our guest!"

— *Hymn for a Household: Daniel Henderson.*

CHOOSING A VOCATION

(Message to Young People.)

Text: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Timothy 4:14.

I. Appeals to Which One Cannot Afford to Listen

There are some appeals or motives to which no youth can afford to respond. By means of this process of elimination one will be saved from erroneous decisions. There is much unhappiness and many failures as a result of wrong choices of life-work.

1. *Don't Accept the First Job Just Because it is Attractive.*

No young person should take the first job or accept the first work which is presented, just because it offers a "place" for one.

The work which now seems so attractive may not be suited to the young person concerned. A vocation should be chosen for life, not for a few years. There are things we can do temporarily, in order that we may get ready for a life-work, but there should be the definite understanding that it is only temporary.

2. *Monetary Reward is Not Highest Appeal.*

Again, no wise youth is going to choose work simply because of the monetary reward it offers. Senator Albert Beveridge's exhortation is "Never lose sight of the fact that your greatest reward is not your fee, but the doing of a perfect piece of work!"

3. *No Outside Pressure Should Determine One's Work.*

Sometimes circumstances may seem to press a young person into a hurried decision. Often the conditions are rather strong and powerful in their influence. Admiring teachers or outside circumstances should never be permitted to make a decision for one's life work. The final decision must be left to the individual.

4. *Don't Choose an Easy Job.*

Then, it is exceedingly important that no one choose an easy job. To refuse to accept the difficult, because it is difficult, as has been pointed

Bringing Out the "Stay-at-Homes"

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out, is to confess at the outset a lack of character. When this lack is so openly confessed, failure is immediately conceded.

II. Positive Basis for a Choice

1. *Choose Some Work Which Strongly Appeals.*

Choose some work which really appeals to us. A man's work ought to choose him. Sydney Smith wrote: "Be what nature intended you for, and you will succeed; be anything else and you will be ten thousand times worse than nothing." With this principle to guide one, one may go on life's way with the feeling that one's *work* is *play.*

2. *Think of Real Self.*

Let every youth choose that work which will satisfy the cravings of his inmost being, the most real part of himself! That means there must be an opportunity to develop the divine-given capacities. Sometimes an early decision can be reached. Sometimes changes have to be made. The fewer changes one makes the better.

3. *Must Be Some Demand for One's Vocation.*

It is necessary to think of the demand for what one wants to do. Unless there is some need for a work, it is hardly reasonable to think one can succeed in it! This also will help one to face in a very practical way the matter of financial reward. Only if there is a demand for skill or training, can one expect adequate remuneration.

4. *Choose Work as Vital as Capacity Will Permit.*

Then, one should choose a work as vital and important as his capacity will permit. If he is guided by this principle, he *will* have a vital and important place! It may lead him into a small field at first. But one's opportunities are increased when one gives himself with an abandon to the thing he feels he ought to do.

5. *Seek Largest Returns.*

Finally, a youth should choose that vocation which will yield the largest and most permanent returns for the talent with which God has entrusted him. This is the one worthy motive for whatever we do. If one is impelled by it, he will always be guided safely and correctly; and his task will always be a "sacred" one.

Sometimes this motive will result in one's choosing a career for which he does not at first seem fitted. This is true, because when one has such a high purpose he listens to the still, small voice within. It so happened with Phillips Brooks. As a lad, he was bothered by an impediment in his speech. One of his advisers was sure that he might become anything in the world but a public speaker. Yet he became one of the world's greatest preachers. So, too, there was little to indicate that Francis of Assisi would become the "saint" we know him to have been. Few modern psychologists, or psychoanalysts would have selected David Livingstone for a world-famed explorer and missionary. But these men followed the gleam! They were not disobedient to the heavenly vision! No youth who really wants abiding happiness and true success can afford to do otherwise!

Blessed, indeed, is the man who learns what Edwin Markham says in *The Day and The Work*:

> "To each man is given a day and his work for the day;
> And once, and no more, he is given to travel this way.
> And woe if he flies from the task, whatever the odds;
> For the task is appointed to him on the scroll of the gods.
>
> "Yes, the task that is given to each man, no other can do;
> So the errand is waiting; it has waited through ages for you."

Book Reviews

THE REV. I. J. SWANSON, D.D.

The Foundations of Bible History (Joshua and Judges), by John Garstang, M.A., D.Litt. 423 pp. 73 plates. 19 maps. Richard R. Smith, Inc. $5.00. This book is described as a scientific and coherent account of the settlement of Israel in the Holy Land, based exclusively upon the archaeological and topographical research of ancient Bible traditions. An entirely new light is shed thereby on the exactness and veracity of the oldest sources of the Bible. During the seven years that Dr. Garstang directed the British School of Archaeology in Jerusalem he had the privilege of visiting the historic sites and walled cities, described in Joshua and Judges, while excavation was in progress. Later he visited every identified site mentioned in these Bible books, and became thoroughly convinced that his previous conclusions as to the confirmation of the correctness of the historical accounts in Joshua and Judges, were correct. He is also convinced that both these books were founded, in genral, upon fact; and that they must have been derived from earlier writings almost contemporary with the events described, so detailed and reliable is their information. Maps, drawings, and photographs taken by the author, illustrate the text. This work is highly spoken of by Sayce the famous archeologist. It is distinctly a book for special students of the subject. It is probably too technical and detailed for the general reader.

Tarbell's Teachers' Guide To the International Sunday School Lessons for 1932, by Martha Tarbell, Ph.D. 432 pp. (eight blank pages added for notes by the user.) Numerous illustrations, including eight full-page reproductions of art masterpieces. two maps. Revell. $1.90. The first quarter's lessons for 1932 are on *The Message of the Gospel According to John*; the seond, on *Messages From Genesis*; the third, on *The Era of Moses*, and the fourth, on *Christian Standards of Life.* The lesson treatment is clear, detailed, competent, and interesting. It is graded for use in young people's and adult classes, and in intermediate and senior classes. It includes exposition of the lesson, light on it from Oriental life, its historical and geographical backgrounds; and also pertinent and very interesting illustrations from history, art, and everyday life. Its quotations from prominent writers of the present and

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A psychological Approach to Theology, by Salter Marshall Horton, Professor in the Oberlin. Graduate School of Theology. 279 pp. Harpers. $2.00 The author is one of the most brilliant American theologians. He is a sound and constructive teacher, and a competent scholar. He is the master of a clear and engaging style. The present volume from his pen has the distinction of being a recent Religious Book Club selection. Dr. Horton affirms that the bearing of psychology upon theology "is of the most crucial importance" and adds that "the psychological approach to theology is the most direct of all possible approaches, for the central religious as well as psychological problem is, how may personality be unified, energized, and directed to worth-while ends." In the introduction, he deals with the method by which psychology might come to terms with theology. He follows this with a somewhat detailed discussion of religion and personal development, which leads him to a searching inquiry into Christianity and personal development, and then to seek to discover the ultimate source and goal of personal development. He regards God as a psychological fact; and then proceeds to expound the psychology, logic, and meaning of Christian theism. He closes by an inquiry into the final destiny of human personality. This book is a keen appraisal of the values, for Christian belief and practice, of the various current types of psychology. The whole discussion is vital and constructive.

Humanism and Christian Theism, by William Hallock Johnson, Ph.D., President of Lincoln University. 160 pp. Revell. $1.50. The Stone Lectures, Princeton, 1931. A timely and helpful discussion of a topic which is still at the front of religious controversy. Dr. Johnson presents a strong and convincing case against both agnostic and atheistic humanism, as well as for Christian theism, He shows that genuine humanism and Christian Theism are not incompatible but are as a matter of fact vitally connected. We wish that anti-theistic humanists would read this book; it might, and we think it would, result in a changed and Christian, attitude to the whole question. The book is thoroughgoing and scholarly. It is popular in style. Its spirit is admirable. Its five chapters treat, respectively, of Humanism and History, Humanism and Religion, Humanism and Science, Humanism and Philosophy, and Humanism and Morals.

The Finding of God, by Edgar Sheffield Brightman, Professor of Philosophy, Boston University. 200 pp. Abingdon. $2.00. Unlike the author's recent book on *The Problem of God,* this one does not deal with the metaphysical aspects of the nature of God but with the practical and all-important question of finding God in one's own personal experience. The author avows his own experience of God, in which he has found strength, guidance and comfort; and shows his readers the gate through which they may pass and find God for themselves. It is a faith-building volume. The book will command the deep intellectual respect of its readers; and will impress them profoundly by its keen spiritual insight. All through its pages, it strikes the deep note of reality. Its chapter headings are: Why try to find God? The way of revelation; The way of reason; The way of moral loyalty; The way of religious experience; The patience of God; The mystery of God; The goodness of God; The power of God. An outstanding book on this topic.

God and Ourselves: A Plea for the Reality, Adequacy and Availability of God, by Edwin Lewis, Professor of Systematic Theology and Philosophy of Religion, Drew University. 311 pp. Abingdon. $2.50. A trenchant defence of belief in the reality and personality of God—much needed at the present time. The crucial test of Christianity today lies in its ability to convince the world that God really exists, is personal, is good, is adequate to our needs, and is available for our guidance and help. The catchwords of many prominent writers on God today, including some who call themselves Christians, are that God is Value, Power, Space, Time, Idealized Reality, Principle of Concretion, A Projection, Yourself, Nature's Upthrust, and Tendency to Good; but—not Personal. Such definitions are, Dr. Lewis contends, philosophically unjustifiable and are full of menace to religion. For himself, he accepts, and here clearly expounds and vigorously defends, Christianity's traditional view of God, namely, that "He is Purposive Mind and Creative Will, Infinite in Goodness, Wisdom and Power." Dr. Lewis' exposition and defence of the Christian view of God is able, powerful, and convincing. It will cause Christian believers to "lift up their heads" with renewed courage and faith, and to realize that the "redemption" of many thoughtful people from the nightmare of belief in a non-personal God, "draweth night." The chapter headings of this notable book are: The right to be certain, The Universal Soveriegn, The inevatibilities of life; The moral shadow; The Universal Servant; The mind and its symbols; Evaluation and religion; Religion and revelation, and The justification of faith. Valuable notes and references to books for further study are appended to each chapter.

The Invisible Christ, by Ricardo Rojas. Webster E. Browning, translator. Introduction by Robert E. Speer. 336 pp. Abingdon. $2.50. The author is one of the leading historians and men of letters of Argentina. He was formerly Rector of the University of Buenos Aires. This is a beautiful and significant piece of writing. It reveals the search of a rare spirit for the "Invisible Christ." It heralds the dawn, we hope, of a new movement, on the part of South American intellectuals, towards the New Testament type of Christianity, to take the place of a formalism in public worship which seems to them to have neither power nor reality behind it. The literary form of the book is that of a dialogue on religion between the author and a Roman Catholic Bishop, at the latter's summer home in the mountains of his province. Their discussions relate to *The Image of Christ, The Word of Christ,* and *The Spirit of Christ.* They disclose eminent scholarship and high culture on the part of both disputants. Dr. Rojas is at home in literature, philosophy, art, history, occultism, and Oriental metaphysics and religions. His interpretation of Christ and His message is that of a mystic. Through Christ, he has found "the living sense of God." "Christ is a living fountain of water," he says, "that overflows the immobile vessels that contain it, in order to fertilize the spirit of man." "But in order that we may live in Him and He in us," he adds, "it is necessary to make alive His message." His confession of personal faith is brought to its highest point when he says, "There is an invisible Church of Souls, of which the Master is the Head . . . My religious ideal is no other than to revive the Inivisible Christ in my conscience, by a spiritual mystery . . . I ask saving light of the Spirit of Christ!" The style of the book is gracious and charming; its message is powerful both intellectually and spiritually.

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Professor Sanders argues that an age which boasts of its scientific spirit should be seeking to explain the phenomena of religion rather than to explain it away. He presents an able argument for the religious outlook as against the mechanistic-scientific philosophy.
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The Unique Aloofness of Jesus, by Jacob Bos. 245 pp. Richard R. Smith, Inc. $2.00. A thoughtful book with a message that deserves to be pondered. Its positions, however, are too extreme, as well as overstated. Its main contention is that "those aspects of religious life such as theology, institutionalism, political and social power and prestige, mass control and the will-o'-the-wisp called progress, so totally engrossing first-century Judaism and historical and modern Christianity, are just those He so entirely ignored, and the things that absorbed His entire life and being are utterly alien to Christianity." While there may be some small ground for his charge, he defeats his case by making his indictment too sweeping. To substantiate his argument, the author discusses Jesus' unique aloofness, the Gospel portrait of him, his hidden and hard sayings, aspects of mystery in his life, Jesus, aloofness toward others, and Jesus and Christianity. He indulges in hard criticism of the church and the pulpit. For example, he says "People are being bored, too, by what we have called 'timely and practical messages,' or topics, for example, prohibition, political machinations national and international, the church and education, stewardship of wealth, religion and science, or, scientific religion; special subjects suggested and urged by women's clubs, etc., church benevolences, and a host of others which indicate how alive to this world the church is, and how dead to the higher spiritual world." The author's call is to greater emphasis upon the spiritual message of Jesus and to the revival of the New Testament principle of segregation characteristic of the primitive church. Extreme as we think his positions are, there is still such a kernel of truth in what he so ably says that his book deserves careful reading.

Where Shall Wisdom Be Found: A Popular Setting of the Story of The Hebrew Wisdom Seekers, by W. Harvey-Jellie, M.A., D.Litt., Presbyterian College, Montreal. 96 pp. $1.00 (post paid) from the author, Westmount, P. Q., Canada. A clear and interesting account, in brief compass, of the Wisdom Literature of the Hebrews, and also that of the Christian church. While the treatment is not homiletic, it abounds in suggestions for sermons on true wisdom, the good life, God, etc. The book is popular in style, but it is abreast of modern scholarship. A fine piece of interpretation.

Psalms, by W. Graham Scroggie, D.D. (Edin.) 144 pp. Harpers. $1.25. Second volume of The Study Hour Series. This series is intended for the general reader. Its main purpose is to stimulate devotion. In a brief introduction, Dr. Scroggie gives a good account of the characteristics of Hebrew poetry; discusses questions of authorship, and age, titles and terms, the character of the Psalter, and its historical, ethical, religious, prophetical, theological, and devotional elements. Each Psalm is given a title, is expounded, and at the end a Thought is added which relates the Psalm to some incident in Christian story.

Open Doors In Religious Education, by John W. Suter, Jr., Director of Religious Education in the Episcopal Church. 128 pp. Richard R. Smith, Inc. $1.25. This book does not deal with the technique of religious education, but with its ultimate aims. Modern methods of teaching religion as well as their underlying philosophy, are assumed. The book looks beyond the vestibule of religious education and through the inner "open doors" to the Temple itself, where God is worshipped, Christian character formed, and inspiration to service of the Church and of one's fellow men is received. This is a refreshing book, especially in its emphasis upon the real purpose of religious education.

Stormers of Heaven, by Solomon B. Freehof. 225 pp. Harpers. $2.00. The author leads up to his subject by drawing an interesting and suggestive comparison between the nature of science and religion. He reminds us that science deals with the fact rather than with the observer; while religion emphasizes personality: to science the world is an object; to religion it is the abiding place of an infinite Personality. That infinite Personality can best be understood when reflected in the life of a human personality, and particularly in the lives of great religious teachers who have stormed the battlements of Heaven to bring knowledge of God to their fellow men. Dr. Freehof goes on to describe the personality, teachings, and achievements of twenty-nine of these "stormers of heaven." Among these creative spirits are five founders of Judaism—Moses, Isaiaiah, Hillel, Maimonides, Mendelssohn; the five greatest Christians—Paul, Augustine, Hildebrand, St. Francis, Luther; four royal builders of religion—Akaton, Asoka, Marcus Aurelius, Constantine; and the five religious geniuses of the world–Moses, Zoroaster, Buddha, Jesus, Mohammed. To complete the picture, he includes five famous atheists—Comte, Bradlaugh, Haeckel, Nietzsche, Russell—his reason for this inclusion being that they sought to build new religions; and five creative free thinkers—Socrates, Spinoza, Voltaire, Huxley, Ingersoll; because they attacked the absurdities of old beliefs, and fought against the tyrannies of dominant churches. The five religious geniuses of the world were founders of great religions, still living and controlling the vast majority of mankind. His delineation of the character and achievements of Jesus is a literary gem; it is discerning, beautiful and deeply reverent.

Meeting the Challenge of Modern Doubt, by James Gordon Gilkey, D.D. 249 pp. Macmillan. $2 00. The author is minister of the South Congregational Church, Springfield, Mass. He was formerly Professor of Biblical Literature at Amherst College. He preaches to a morning congregation, the year 'round, of 1000; and to such a crowd in the evening that two services are necessary to accomodate the throng that comes to hear him. He has the ear of young people especially. He knows the questions that young people, both in college and in business, raise regarding religion. They are not the old questions, those regarding special miracles, for example; but far more disturbing ones, such as, whether life has any meaning, and belief in God, any reality; what is the source of authority in religion; is God interested in individuals; the meaning and value of prayer; conceptions of Jesus Christ current today; and whether modern Christianity transforms character. The author is a modernist in religion; but he has a constructive and faith-building message.

The Forest Hospital at Lambarene, by Albert Schweitzer. 191 pp. Holt. $2.00. The author is one of the great men of our time, but he himself does not seem to know it! He is a noted theologian; a leading authority on the music of Bach; a great organist; a distinguished teacher; an outstanding doctor and surgeon; and now he is a missionary who, together with his noble wife, has turned his back on Germany, with its comfort and social security, to become a medical missionary to the savage tribes of West Equatorial Africa. This book tells the thrilling story of their work from 1924 to 1927. It is a record of greatness stooping to serve the lowliest; of African adventures; mystery and tragedy. It gives a vivid picture of the primitive African, and his reactions to the medical-missionary work of the Schweitzers. The book reads like a romance.

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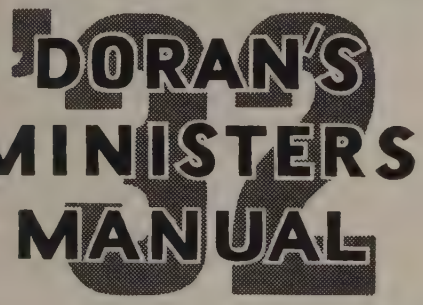

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The saleamsn, not having opportunity to see the hundreds of letters from ministers in all parts of the world as we have, thought he was passing on a "Tip" to *The Expositor* about present-day "style in ministerial interests and needs." I gave him the following letter from the pastor of a church in Dayton, Ohio:

> "I can't stand being without *The Expositor* any longer. At one time I just didn't have the money to renew my subscription and I don't know when I have missed anything so much. At one time I took three Minister's magazines, one became filled with advertising notices, the other failed to inspire and your little magazine alone has stood the test.
>
> "The test of a magazine is, whether it feeds the soul or not. We ministers long for that spiritual food so that we can pass on to those about us something of a satisfying nature. As long as *The Expositor* provides for the spiritual nourishment of ministers, I am sure that it will not lack subscribers. Thank you for its splendid help and inspiration. I am inclosing a check for $6.00."

We gave him other letters to read, all the same tenor, stressing the need for the *Message*, rather than the *machinery*. After he had gone, the following statements made by The Rev. C. Irving Benson, Melbourne, came to mind. Rev. Benson had visited the United States for six weeks and his impressions of us were published in the *Melbourne Herald*. The statements are repeated here as a sort of mirror in which we may look and see ourselves through the eyes of the onlooker:

Rev. Benson says: "What I say here is the simple statement of what I saw and felt in a visit of six weeks to America. The United States means more than geography and statistics. It is manifestly a great moral and spiritual force, founded by the Pilgrim and Puritan fathers who went forth from Britain to work out their own salvation. The only jewel shipped in the Mayflower was King James' Bible, which they read from cover to cover in their families every year. That is one of the foundations of America's greatness. The real American is a deeply religious man at heart in spite of every attempt to disguise the fact. His Puritanism keeps on breaking out.

"The Churches of America match the Nation's prosperity. In Boston, New York, Washington, Detroit, Chicago, Los Angeles and San Francisco, I saw magnificent churches, architecturally beautiful, the best that money could build. Last year the Presbyterian Churches alone spent $20,000,000 in such palatial edifices, worthy to be ranked as cathedrals. The equipment of these Churches almost made me envious, spacious halls with side rooms for Sunday schools, lounges and drawing rooms, surpassing those in our best hotels, vestries, class rooms, offices, libraries, gymnasiums and bowling alleys. The kitchen is always an efficient feature, the social side being largely developed in Church life.

"Here in Australia we preach about home life, but actually try to drag people out of their homes every night in the week. In America they are wiser. On one night of the week they have a family supper, father, mother and children attend.

"There are more salaried officials in American Churches than an Australian can easily credit. Frequently there are two ordained ministers, a director of religious education and a fulltime secretary to a congregation. In some cases Sunday school teachers are paid, and there is almost always a paid choir. The incomes of some preachers would tempt many a successful business manager in Australia.

"The average American minister radiates efficiency, displays tremendous energy and runs all sorts of high pressure promotional movements. But they do not give themselves to that deep study and intensive preparation which great preaching demands. Professor Moffatt said they had splendid motor cars, but poor libraries. Their preaching is timely, interesting and practical, but it lacks the mystical quality. One critic told them: 'You have lost the power of profound reflection upon God. Your ears are so full of the whirr

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"It is the immanent rather than the transcendant God that they preach. They certainly proclaim a gospel for a working world, and apply the Christian spirit to human problems. I was distressed by the prevalence of theological controversy whose bitterness is in direct ratio to its pettiness. America is the happy hunting ground of patent religions, eccentric preachers, and ecclesiastical cranks.

"If it be true that religion means something to a man when it touches his pocket, then the Americans are very religious people. They give to the work and enterprise of their churches with lavish generosity. Yes, it is a great land, with lovable people like grown-up children. They have energy, but without vision they will perish. They have ministers who live in a whirlwind, but what they need is a band of prophets."

There is no wisdom in denying the necessity for the *machinery* and the *mill-wheels* of the Church, because without the machinery we cannot maintain the body of the church. But — are we making the running of the machinery the *end* of our Calling instead of the *means*? The Church exists as an institution to proclaim the message of Salvation, and to teach the means for attaining that Salvation. The need for the church as an institution with all of its machinery may be likened to the home and its machinery. The home is maintained as an institution so the child may have the advantage of parental care of the growing body; parental teaching of correct principles of life from a moral point of view; and parental care of spirtual training. Even so, many parents lose sight of this vision and look upon the machinery of earning money and cooking meals as the end of home life, rather than the means to the end. They bury their heads in the pots of every-day life, and lose sight of the radiance above.

Let us look upon the Machinery of the Church as a necessity, and accept whatever help we can discover to make the wheels run more easily and smoothly, so that we may have energy, time, and will to accept the higher mission of disciples of Christ. For this reason, *The Expositor* was established 33 years ago, and has held to that purpose steadfastly, so that ministers might exchange their plans and ideas and thereby put their church machinery into good running order, thereby gaining time and energy for the larger Message. Because of the excellently organized Denominational Headquarters of nearly all the denominations, *The Expositor* believes that instruction and inspiration for proclaiming the Message is naturally secured from these sources, and that cooperation with denominational headquarters is the only course for any interdenominational journal or institution to follow, so that all may not become lost in the maze of duplication of motion and contradictory instruction to the exclusion of the life of the *Prophet*. Every sincere minister is a prophet at heart, and his message is proclaimed in a thousand ways throughout the hours and days of his pastorate. This is as it should be, because we are known by our fruits, but the deeds or fruits are merely an indication of the fire in the heart of the prophet. If your church wheels have quenched the fire in your heart, or have deadened it, delegate the running of the wheels to someone who is equipped to do it as well, someone to whom the task will mean a speaking acquaintance with the church, so you may devote yourself to the *high calling* of the *Prophet of God*. You cannot do this in an hour or two, you cannot do it in any given time. You must allow yourself time enough to atune your soul to God, so you may hear His message. The following illustration appeared in Church Chimes, the bulletin of Walnut Street Baptist Church, Louisville, Ky., and is indicative of what some of us are doing:

A party of pleasure seekers became lost in a labyrinth and fell to quarrelling among themselves as to what means they should employ in finding their way out again. Each person proposed a plan, and each thought his plan the only sensible one. They quarrelled and wrangled for a long time, and only when they became so tired that they could not speak easily did they allow a lull in their arguments. And then they heard a voice calling them from above. Lifting their eyes they saw high over the labyrinth a watch tower and in it the watchman. He had been calling to them for a long time, but they were not able to hear for their own voices. He told them how to go to find the way out again, and they listened to him, but from sheer force of habit they asked: "How do you know?"

"Know!" he cried. "Why, that's why I am here — because I know," and the wanderers said no more, but obeyed him.

We wander in strange and winding ways. We sometimes lose ourselves in a curious maze. But there is a watch tower above, and in it there is a wise Watchman who can guide us out of the intricate tangle into the path that leads aright. And He knows! That's why He is there — in the watch tower. He is God.

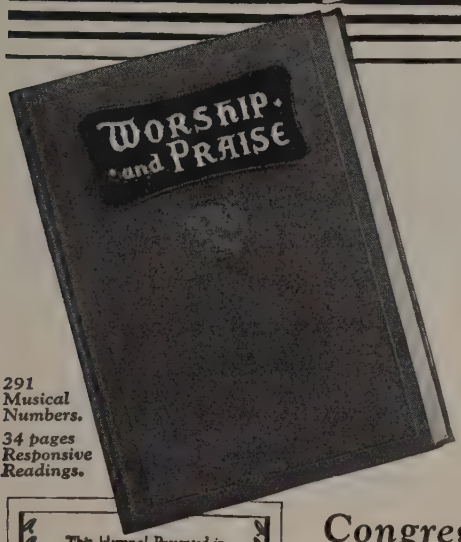
COOPERATIVE FINANCIAL SERVICE

A plan for a cooperative Financial Service for Churches has been announced by the Home Missions Council, in which 27 Protestant Bodies of the United States and Canada function.

Dr. Albert F. McGarrah, director of the Financial Campaigns Bureau of the Presbyterian Church will direct the new plan which will make available to all churches of the 27 cooperative denominations, his counsel and experience in this important field of church work.

Financial problems are a constant menace to the spiritual progress of the church, and few ministers have opportunity for gaining experience in this field to carry on campaigns in an intelligent way. A limited number carry on successful campaigns to the point of securing pledges, but the problem of following up the pledges to complete

A *Worthy* Memorial



291 Musical Numbers.

34 pages Responsive Readings.

GROWING in popularity among Christian people is the appropriate custom of equipping churches with copies of "Worship and Praise" suitably inscribed as a memorial to departed loved ones—a memorial of lasting significance, constant use and economical cost . . . . . Ask for details of this plan—one member giving all or all members each giving one as a memorial or thank offering.

This Hymnal Presented in Memory of

By

We supply the above memorial notice for inside front cover without charge, or the memorial may be stamped in gold on outside cover at low cost.

The Verdict of the Churches

"Worship and Praise" has been adopted and enthusiastically endorsed by hundreds of churches, big and little, throughout America and abroad—such churches as:

Nat'l Baptist Mem. Church, Washington, D. C.
M. E. Church South, Conway, S. Car.
First Methodist Church, Lewiston. Pa.
Chatham Gospel Church, St. Louis, Mo.

Congregational Singing Swells Church Attendance

A salaried quartette or paid choir may win the classes, but good congregational singing will attract the masses. Worthy and uplifting congregational singing has a much larger place in the music of many churches than a few years ago. Its capacity for spiritual self-expression is being re-discovered. The musical contents and the devotional material in "Worship and Praise" naturally stimulates congregational response.

The "Orders of Worship and Responsive Readings" section encourages easy, spontaneous and earnest participation in worship services, school sessions, young people's meetings or evangelistic gatherings. Sound in doctrine, spiritual in tone.

NEW LOW PRICES

Full leather grained cloth binding, gold embossed, $40 per hundred, not prepaid. Single copies 50c postpaid. Serviceable russet bristol binding, $30 per hundred, not prepaid. Single copies 40c postpaid. Fully orchestrated for eleven instruments in eight volumes, complete set, $16 postpaid. Single volumes, $2.25 postpaid.

HOPE PUBLISHING COMPANY
ESTABLISHED 1892
only the best in song books
5701 West Lake Street, Chicago, Illinois

Mail Coupon

Discover from first-hand inspection the musical and spiritual forcefulness of this great book.

5701

Gentlemen—Please send me returnable sample copy of "Worship and Praise" and full details of your Memorial and Thank-offering Song Book Plan.

Name _____

Address _____

Church _____

Pastor _____ *Add* _____

Please mention *The Expositor* when writing to Advertisers

payment is a long, wearisome undertaking. For this reason Dr. McGarrah's acceptance of the Bureau of the Home Missions Council will be welcomed. Dr. McGarrah explains the workings of his Bureau as follows: "Our service yields superior results for four reasons —

1. It includes a Church Loyalty-Stewardship Crusade, a program of upbuilding covering a period of four to six weeks. This program has lifted churches to a higher level of attendance than they had known in many years, with a new spirit of stewardship and devotion.
2. Our Financial Plan climaxes the Loyalty-Stewardship Crusade, and yields larger returns at lower cost, with a better aftermath.
3. The staff of workers includes men who have had experience in the solution of Financial problems.
4. The Bureau continues its counsel and cooperation after each campaign until the pledges are due, something never attempted by any service. This insures larger cash payments, and helps to hasten building, or debt reductions.

"Can you raise funds at this time?" was asked of Dr. McGarrah. "245 churches completed campaigns yielding nearly $10,000,000 within 21 months after the present depression began. During 1931, in face of difficult conditions, we have assisted 66 individual churches in raising sums for various purposes."

FALL CLEARANCE SALE

Why not have a Fall Clearance Sale of:

Lax methods.
Poor records.
Indifference.
Poor attendance.
Sunday visiting, etc.

As suggested by Rev. D. C. Trapp, and carried out by several other *Expositor* readers. The Fall Rally season is introduced with the Clearance Sale on a Week-Day evening, following a Family Night Church Dinner. The program must be informal, and the various items to be sold should be written up, or illustrated on large Bristol board. The auctioneer can hold the card or illustration, or place on a table before him where everyone in the audience can see it. Bidding should be in regular order, with the funds designated for the Mission Budget, or some other chosen by the committee. One pastor used the amount for purchasing Rally Day equipment to be used later in the week. Care should be exercised in the plan for advertising such a Sale, and the rooms should be gaily decorated. Good will does much to make a success of such a plan.

HALLOWE'EN PARTIES

Sunday School Classes may be welded into close units through an informal social evening where decorations and plans call for the cooperation of every member of the class. If the party is to include the entire membership, the Boy Scouts and young people's organizations should care for the plans and decorations. Refreshments should be informal, and as novel as can be worked out. Serve your sandwiches in make-believe pumpkin baskets, rather than on formal plates. Arrange your meeting place as informally as possible, so the guests must move about and get acquainted. Have lively music, if you must move a radio in from the outside.

LESSON CHART FOR PRIMARY WORK

The Standard Publishing Company has designed a Lesson Chart in color for use in teaching the International Graded Lessons. The illustrations are from the masterpieces of Art, and they are printed in pleasing color. The illustrations and printing is ample in size to insure the interest of class. Teachers searching for lesson aids will welcome this information.

HOW NOT TO WRITE YOUR ANNOUNCEMENTS

This announcement is quoted because it is an excellent example of "How *not* to do it." The persons whom you are trying to reach with your invitation are interested only in what you and your church are offering to *them*. They are *not* interested in *what* nor *how* you feel about it.

Dear Friends:

I wish to greet at Church Service next Sunday morning all those members who have joined this Church during my ministry here of three years — those joining by Preparatory Class, by Confession of Faith, by Transfer from another Church, or from another Denomination, and also all the parents of the children whom I have baptized.

I sincerely hope that you can be present next Sunday morning, the last Sunday before I go to Annual Conference. I desire also that every member and friend of the Church be present Sunday morning. Loyalty is the word.

You can secure immediate interest and response by wording your invitations or announcements to appeal to the reader to whom you will address your appeal.

Think of the person to whom you are addressing yourself, and imagine you are the one being invited to attend church, then your card will be written from his point of view, rather than yours. Try it this way:

Dear Friends:

An urgent invitation is hereby extended to you to greet the pastor of our church, Rev. ———— on Sunday morning, (date), when we celebrate the third Anniversary of his pastorate here.

The guests of honor will be:

All members who have joined the church during his pastorate.
All parents of children he has baptized here.
All couples he has married here.

Sunday morning will be the last service before Rev. ———— goes to the Annual Conference, and your presence and devotion will help to encourage and inspire him for the great work ahead of him in the coming year, as well as insure an inspiring climax for the year we are completing. Will you be there and join in the Worship Hour?

DID you ever feel the thrill a pastor experiences when his church is moving ahead rapidly, money is pouring into the treasury, church packed at every meeting, and a nice crowd out at the mid-week service?

Do you know that if you are going to be a success as a church manager you must take advantage of modern church methods? Are you aware of the fact that nearly all progressive ministers publish parish papers?

A parish paper competes with the movies, the automobile, the Sunday newspaper, with golf, and beats them decisively. A parish paper fills empty pews and keeps them filled.

Instead of sitting still and waiting and hoping that enthusiasm will grip the hearts of the members, why not take the initiative, step out and resolve that your church must go forward?

The first step is to establish a parish paper, and if you want the biggest value for your money, use our service. We are the originators of the parish paper idea. We standardize — mass production makes it possible for us to give you a better parish paper at a lower price.

STANDARDIZED PARISH PAPER SERVICE

HUNDREDS of churches in every State in the Union and Canada now use our cooperative service, and all testify that a parish paper is the best means of building up a church and helping the pastor in every line of duty. Send the coupon for full particulars, samples and testimonials from pastors of city and rural churches.

The National Religious Press, Grand Rapids, Mich.

Send samples and full particulars of your Parish Paper Service without obligating me in any way.

Rev._____

Street_____

City_____ State_____

Exp. Nov. (Write Plainly)

LABORERS TOGETHER WITH GOD

Many Chursh bulletins have printed on the last page a list of the officers of the church, as well as officers of the various organizations. The list is usually headed: "Officers of the Church."

A welcome change from this practice is a form used by the Rev. Lester C. Holmes, Dover, N. H., in which he heads the list with the title given at the head of this paragraph. One may assume that the workers in this list take their offices seriously, because the title is a constant reminder that their undertaking is one of eternal merit. The title also places the obligation of cooperation upon the officers selected, rather than upon the pastor to keep interest alive.

SERMON TITLES

The True Standard of Measurement. 2 Cor. 10:12.
The Sunlit Church. Isa. 60:1-3.
God's Marching Orders. Isa. 52:11-12.
Harvest Home "Feeding in the Ways." Isa. 49:9.
Get Wisdom (Communion). Prov. 4:7.
The Outside of the Platter. Luke 11:39.
— *Rev. Paul Lindemann, St. Paul, Minn.*

The Land of Room Enough. Psa. 31:8.
The Glory of Discontent. Phil. 3:8-14.
Christ's Major Challenge to Youth. Mark. 10:17.
The Healing Wings of the Son of God. Mal. 4:2.
To Redeem the Human Mind From Error (Armistice Day).
Almighty God in a World of Men. Matt. 1:23.
Culturing Christian Graces. Eph. 4:11-12.
My Life in the World or the World in My Life. Esther 4:14.
God's Major Emphasis. Micah 6:8.
Waters of Life for the Nations of Men. Ezek. 47:9 — *G. S. Lowell, Portland, Ore.*

Modern Dress and Morals.
The Movies, a Mess or a Menace.
The Paralysis of the Press.
The Crime Control and Our Courts.
Amusements, Handle With Care.
Our Upside Down School System.
— *F. Lowrey Fendrich, Jr.*

REFORMATION SUNDAY

Information on the above theme may be secured from any local library, and should be presented to the congregation from an historic point of view, rather than a denominational point of view. Many audiences have young people in them who are well informed on historical matters, and many of them have heard this theme presented from a denominational angle, and if your presentation does not agree in the main with former teachings, the whole matter will tend to unsettle the listener.

While it is assumed by some church members, who are uninformed on great occasions in history, that Reformation Day is a day of commemoration for the Lutheran Church, preachers should offer a resume of the development of Protestantism as a result of the courage and leadership of one historic figure, and the attendant development of civilization as a result.

If you desire assistance with the preparation of an address on this subject, you should write to the Federal Council of Churches, 150 Fifth Avenue, New York City.

ARMISTICE DAY

Bulletins announcing special observance of Armistice have come to *The Expositor* from various sources. Many pastors are inviting the congregations to a special "song Service" on the eve of Armistice, in order to create interest in and atmosphere for the observance of Armistice. Naturally, some of the songs of the World War are on such a list, as well as some classical numbers. Your audience will respond if familiar tunes and words are used as the opening numbers of the "Sing Fest."

While the occasion for the National observance of Armistice Day must be clear in the minds of people attending, the cause of International Peace is the main theme for the address. Usually the address by the President is broadcast from Arlington by one of the national hookups, and it may be advisable to have your local service at the hour when the service is held at Arlington, so your audience may hear the President's address over the radio. One of your local dealers will probably be glad to lend his assistance in installing a radio for the occasion.

Several *Expositor* readers who have visited the tomb of the Unknown Soldier at Arlington in former years are building a replica (as nearly as is possible) of the Tomb where rests the representative of all soldiers who gave their lives for their country in the World War, and wreaths are placed, during the service, by the various organizations in the church or the community. Special seats are always provided for Gold Star Mothers.

You may be able to secure special suggestions for such a service by addressing the National Chaplains' Association, Washington, D. C.

You may find it especially helpful to link International Missionary endeavor to the cause of universal peace. The local Missionary Societies will be able to assist in such a program. Secure the cooperation of the men of the congregation in presenting special subjects.

FATHER AND SON PROGRAM

In reading many of the announcements of Father and Son gatherings, one receives the general impression that the occasion is merely one for providing a "Social Evening" for men of the community or the church, where each man must somehow be provided with a junior male.

The real purpose of Father and Son activities is to instill in the minds of *fathers* their responsibility toward the coming generation of community and church leaders; to instill in the minds of the boys the need for cooperation with their fathers in

Enrich Your Christmas Program

• *Use These Effective Helps* •

The Best Christmas Plan

A secular pageant suitable for large or small groups of children. It is not difficult. Requires but one easy setting and no curtain. Catchy music. Some quaint humor and effective action help to make it interesting. Price, **35** cents copy; **$3.60** dozen, postpaid.

A Christmas Truant

The scene is a modern living room where a group of young people are gathered. One of the young girls decides she is tired of Christmas, which "doesn't mean much anyway," and she is going to run away from it all, only thinking of herself and doing nothing she does not wish to do; in fact, she is going to be a *Christmas Truant.* How a wise mother and a little orphan girl change her attitude is effectively told in song and dialogue. Price, **35c** copy; **$3.60** dozen, postpaid.

The Star-Lighted Path

By Mattie B. Shannon

Price, 30c copy; $3.00 dozen, postpaid

This is a beautiful Christmas Pageant based on the Bible story of the birth of Christ. It tells anew this ever impressive story in dialogue, song, pantomime and tableau form Old familiar Christmas hymns are interspersed and a giving climax adds a real personal touch to the pageant.

It is not a difficult pageant to render, as the speaking parts are well divided and short. The pageant may be rendered by large or small schools as the groups may vary in size. The lighting effects are beautiful.

The rendition of "The Star-Lighted Path" covers a full evening's program and will solve the problem of your Christmas committee.

My Christmas Offering Box

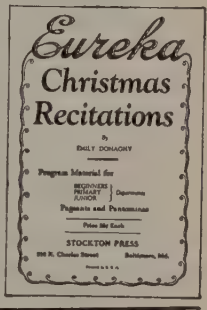
5c each, **50c** dozen, **$3.75** per 100, postpaid. Size, 2 x 2½ inches. Made of heavy cardboard with tin top and bottom. The slot is constructed so as to prevent the coin from coming out. The design, in five colors, of the Three Wise Men being led by the star, makes this an attractive and appropriate offering device for soliciting funds during the Christmas season.

Eureka Christmas Recitations

Arranged by Emily Donaghy

Price, 25c copy

A new collection of Christmas entertainment material never before published. Arranged for Beginners, Primary and Junior Departments. Contains also Pageants, Pantomimes, Drills and Tableaux. Just the book to make your Christmas program a success.



Christmas Sample Package

CHRISTMAS—the biggest day in the Christian Church Calendar, will soon be here. To assist your program committee, we will send a copy of our pageant, *A Christmas Truant* and four different sample Christmas Services for 25 cents, also our new Christmas Catalog of helpful suggestions.

STOCKTON PRESS

516 E-N. Charles Street - Baltimore, Maryland

Order from your Church Supply House

the home, and other activities, as well as the choice of a life work.

In communities where the plan is well organized, all the churches in the locality cooperate in the program, even though the individual congregations have their special programs in their own churches. The plan includes much preliminary work, so the cooperation of the men of the community will be assured. The boys are requested, probably through the local school principal, to answer a questionaire in which they make a statement about the kind of work in which they are interested and what will be the probable choice of work for which the boy is to be trained. These questionaires are classified according to choice of work, and the pastors seek the cooperation of men in the community to grant interviews to the boys in which the boys are told in detail what the profession requires by way of preparation and the duties after one has entered the profession. This gives the boy aspiring to enter a profession a specific idea about the choice he is making. In some instances boys are advised to make another choice, because of special aptitude for other work.

The newspapers cooperate wholeheartedly in this program. At least a week is devoted to the interviews, because the men whose advice is desired must find time to give to the plan. In instances where there are no local men to advise on specific choices, pastors endeavor to locate someone in another community to grant the interview.

Naturally, there will be many boys in the community who have not arrived at the age where such a program may be applied, and they are invited to partake in the social program at the conclusion of the real work, and are given the benefit of the addresses and pointers of the evening. Invite men of the community to make the addresses, rather than to undertake to do it yourselves.

MISSIONS

Interest in Missions is dependent entirely upon the presentation of the subject. Where church members are merely told it is their duty to support missions, the pastor will find indifference and often opposition. There are so many ways to secure interest in a special subject, but one plan is nearly always successful, that is, to enlist the co-operation of a special group in dramatizing the life of the field of missions in which you desire to create interest.

There are a great many new books on foreign fields, not necessarily those chosen by committees, but books of interest to the general reader. Chapters of such books often lend themselves to dramatization for an evening service, and a lesson on Missions may be taught in this way when it would prove impossible in any other way.

Secure from your publisher, or your library, a list of new books (1930-1931) on foreign fields. Examine some of these books, and enlist the help of one of the local teachers in assigning the speaking or reading parts to members of the young people's organization, or the men's club. Get as many persons interested in the plan as possible. Many pastors find it advisable to assign reading parts to a few persons, allowing a number of members of the organization to act out the idea of the story as portrayed by the reader. Be sure to call attention to the need for specific help on certain phases of the community life in foreign fields, so that the call for funds will not be entirely detached from the point of the drama.

A number of publishing houses have very excellent short stories which may be used for such a service, if the pastor does not find it convenient to build one.

HARVEST HOME AND THANKSGIVING

This observance will be especially needful this year, because so many people are in need of help, while others find themselves possessors of produce that will be welcomed by the needy. Prices for foodstuffs are low this year, and the harvest is plentiful in nearly all parts of our land. If a fair distribution could be effected in many communities, there would be less suffering during the coming months.

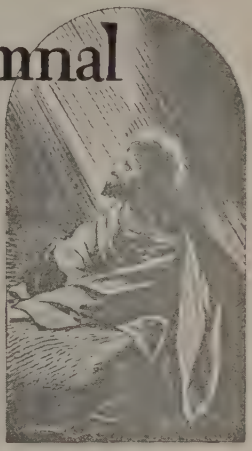
Whether or not quantities of foodstuffs can be provided for the needy in any community, without some return in labor, is a problem for the individual community to settle. Where industrial activities are centered, the need is great this year, because the continued unemployment has drained all available resources. In some communities where the harvest is plentiful, civic organizations are buying the surplus from the producers for use in emergency relief. This provides the producer with the means of self-support, and a basis for next year's undertakings. Workers to care for the harvesting and distribution are recruited from the groups of unemployed, who are thus earning their allotment.

Whatever the plan of procedure, it is necessary for us to keep up our courage, and our trust in Divine Providence, hence people must be encouraged to express their needs in prayer, and to express their gratitude for that which they have received. Physical problems are serious only when they are permitted to engulf the Spirit, and much as we may flounder about in the present economic morass, our salvation lies in bending the experience to a spiritual growth of the nation as a whole. This can only be through the triumph of each individual soul who is a part of the nation. That is the task before *you*, as the spiritual leader in the community. Is your *personal faith* strong enough to cause you to measure up?

STEWARDSHIP

Titles — An effective method for publishing the Annual Report of money gifts to the Church, recorded through the Envelope System, was used this year in St. Philippus Evangelical Church, Chicago. It included not only the money gifts but added the "titles" made up of the initials of the organizations of the Church in which the member had been active. Thus Mrs. Jones, an active

An Educational Hymnal *that imparts Deeper Spiritual Knowledge*



Authorities in Religious Education recognize that Songs, Prayers and Readings of the Church School largely determine the spiritual life of young people.

Look! -a 384 page EDUCATIONAL HYMNAL for only $55 per 100

A NEW FEATURE ! .... *Picture Studies*

"American Church and Church School Hymnal" represents a great forward step in Religious Education. In plan, purpose, arrangement and contents the work is a stimulating aid to worship.

An unusual, new feature is found in the "Reverence in Art" Picture Studies. 20 pages—pictures, picture analyses, scripture narratives, artist's life-outline, and a Meditation. Each picture a noble masterpiece teaching a vivid, vital lesson.

The rich liturgical material includes: Calls to Worship, Special Services, Prayers and Service Material, 15 Responsive Readings, 8 complete Worship Outlines, 14 suggested Services with Topic, Responses, Prayers, and integral Song Selection.

Binding, seal brown leather grained cloth, title gold embossed, special price $55 per 100 not prepaid. Completely orchestrated for 11 instruments.

E. O. EXCELL Company

5715 West Lake Street ▼ Chicago, Illinois

Mail COUPON FOR RETURNABLE SAMPLE COPY

E. O. EXCELL CO.,
5715 W. Lake St., Chicago.

My church is in the market for song books. Will you please send me returnable sample copies of:

( ) American Church and Church School Hymnal.

( ) American Junior Church School Hymnal.

Name_____

Address _____

Church _____

Pastor's Name _____

Pastor's Address _____

For Junior Schools

"American Junior Church School Hymnal" compiled for children of junior age, at a price never before thought possible. 224 pages, formerly $60.00 per 100, now only . . . **$40.00**

The artificial lighting of every church building should be and can be

NATURAL

Natural, diffused light enables the man in the pew to watch every gesture, every change of expression, every dramatic effect that a preacher can use. Lights that are wrongly placed, poorly designed, misdirected or of too great or too little intensity can nullify the whole effect of a service and be a permanent obstacle to church progress. Ideal lighting is that which approaches natural daylight as nearly as possible.

For instance, lanterns of the type shown (No. 01117D), suspended in the auditorium well above the line of vision, offer the best means of supplying adequate, diffused light without glare.

The older the edifice, the more probable it is that a modest expenditure for lighting alterations will transform the interior and relieve the minister of a severe handicap. May we offer further suggestions?

"*Lighting is part of the service*"

VOIGT COMPANY

1743 N. 12th Street
Philadelphia, Pa.

VOIGT CO.,
1743 N. 12th St., Philadelphia, Pa.

Please send us information on lighting possibilities for a _____ church building.
new or old

Name _____

Street and Number _____

City and State _____

member of several Church organizations was listed in this fashion: Jones, Mrs. Minna; LA; WSC; CST; SC; BRE; $165.05. It is shown that Mrs. Jones gave to Kingdom work, not only $165.05 but gave much of her love and time, being an active member of LA, Ladies' Auxiliary; WSC, Wednesday Sewing Circle; CST, Church School Teacher; SC, Senior Choir; BRE, Board of Religious Education. It is shown in this way that Mrs. Jones had been a *good* servant of Christ during 1930.

However, we were not interested in proving this to Mrs. Minna Jones. The spiritual results she has gained through *service* are far more important to her than any printed laudation. But we have found this publication of Gifts —"of Love, of Time, of Money" effective in stimulating *sluggish Christians, who have hitherto not been aware of all the joyful service they have omitted to give.* They have come to know the meaning of the words of Jesus: "The greatest among you shall be His servant!" It has made the Gifts of Service as important as the Gifts of Money and a far greater number than before are learning to be active "doers of the word." Membership, 450.— *Lydia Fleer.*

A Dime a Day — Rev. G. Vincent Runyon, 18th Street Methodist Church, New York City, provided each member of his church with a card bearing 30 spaces for dimes, a total of $3.00, to be filled in each day of the month of November, and deposited in the offering plate on Thanksgiving Day. The card of dimes was for the benevolence fund of the church, a quota of $3.00 per member. The reverse side of the card listed the various causes to which the fund would go:

Foreign Missions.
Home Missions.
Religious Education.
American Bible Society.
Hospitals.
Homes and Deaconess Work.
Temperance.
Prohibition and Public Morals.
Pensions and Relief.

A Statement for Your Budget Literature — The canvass, which comes this year on Enlistment Sunday, is always a testing time of the Spiritual Life of our church. When one makes his pledge to the Lord's work he marks not merely his *ability*, but his *willingness*, and thus provides himself and his church a barometer of his Spiritual Life. It is not a matter of amounts, for that will vary greatly according to his ability to give, but a matter of sharing honestly with his Lord in proportion to the manner in which God, first of all has given him talents and blessings. On that basis, and that alone, he will be called upon sometime to give account of his stewardship.

Our church this year faces a real crisis, chiefly among which are, first, the fact that some of our people are out of work, in consequence of which their ability is unusually low. If, as a church, we do our duty to God, others who are more fortunate must make up the loss. Second, about half of our apportionment this year remains unpaid. How

WHAT
Will the Next Year Bring?

The CHRISTIAN CENTURY

INTO the present need for personal, religious and social guidance comes this recognized leader of religious thought with the greatest money saving offer ever made for new subscriptions. 60 brimming issues —adventurous in outlook, cogent in opinion—for ONLY $2.50.

The world is at the crossroads—facing religious and moral issues comparable only to those of the first century. The Christian Century is awake to the fateful character of these issues and its pages will be filled this coming year with electrifying discussions of the religious aspect of: World Disarmament, Prohibition, Presidential Election, Problem of the "Movies," Moral Drift of Matrimony, etc.

This magazine will discuss the religious angle of political questions with utter candor; for example—Prohibition. What will Congress do? What strategy will the "Wets" adopt? What stand will the President take? This discussion will draw the attention of the whole nation to The Christian Century which stands alone among national weeklies as an advocate of the 18th Amendment.

Send in your subscription TODAY. Take advantage of the saving offered. Meet the urgency of the times by reading The Christian Century on which Leaders of thought and action, preachers and laymen, alike, unfailingly depend.

THE CHRISTIAN CENTURY
Dept. E, 440 South Dearborn Street
Chicago, Illinois

Interprets contemporary life in terms of the ideals of democracy, social well being and spiritual integrity. You meet profound minds clarified and deepened by undoubted consecration discussing vital matters and providing vision and leadership the world so sorely needs.

Mail coupon below. Keep abreast of the onrushing sweep of World Affairs. Far-sighted ministers and earnest laymen recognize this magazine as indispensable. NOW it is offered to you at the greatest saving ever available. Write today.

For Ministers Only—The Christian Century Pulpit, provides inspiration, ideas and atmosphere for your preaching. Each month the selected best of current sermons.

The Christian Century, Dept. E
440 S. Dearborn St., Chicago, Ill.

Gentlemen: Please mail me gratis the current issue. Enter my subscription as below. ☐ Remittance enclosed or ☐ Please send invoice.

☐ The Christian Century, 60 issues to Jan 1, 1933. Special rate $2.50

☐ Both—The Christian Century *and* The Pulpit. 74 issues, to Jan. 1, 1933. $7.00 value—Special ONLY $3.50.

Signed .....

Address .....

City ..... *State* .....

The October Selection of the Religious Book Club

JESUS and the Gospel of Love

By Charles E. Raven, D.D. (Cantab.)
Canon of Liverpool and Chaplain to the King

The true defence of Christianity, says Canon Raven, is its clearer interpretation. He has undertaken the reformulation in the belief that the Christian faith, rightly understood and consistently followed, promises a fullness of life not otherwise to be had. $3

"There is a nucleus of a sermon on every page of this book."

OVERSTATEMENT IN THE NEW TESTAMENT

By Claude G. Douglas

———is a much-needed guide to the understanding of difficult passages in the New Testament.

———has been read by several ministers who say it will be a most useful tool-book for them and for their fellow-ministers.

———unlike most tool-books, can be read straight through with interest and enjoyment.

———was written by an authority who is professor of Greek and New Testament Literature in the University of Southern California. $1.75

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long can we continue to ask God to bless us as a church and keep on robbing Him of the necessary funds to carry on the great interests of His Kingdom at large? If we were a destitute people He might excuse us. But we are not destitute by any means; we are not even poor people. We still are, in spite of temporary depression, the richest, the most blessed, the happiest people on earth. Why begin to cut expenses at the point where the Lord's work is effected? A small fraction of the tithe, even in our church, would furnish many times the amount of money the budgets call for. We firmly believe that when our people learn to share honestly with the Lord, prosperity will return both in the nation and among our own church people. If we are hard pressed for funds just now we might consider how well we have kept our obligation of sharing with the Lord when we were prosperous. As long as we insist on spending many times more for the simplest luxuries than we give to our church, we are hardly in position to ask God to bless us.

We must have a twenty-five per cent increase in funds if our church is to prosper. Will you not pray long and earnestly over this matter and then come in Sunday, November 30th, and make your pledges in such manner that this bug bear of a financial burden will be lifted from the shoulders of our consistory for at least this year? We want a pledge from every member of the church. Will the old spirit assert itself and play square with God? Let us do this job so well that there will be no need to talk about money again for a whole year.

"But this I say, He which soweth sparingly shall also reap sparingly; and He which soweth bountifully shall also reap bountifully. Every man according as he prospereth in his heart, so let him give, not grudgingly or of necessity: for God loveth a cheerful giver." 2 Corinthians 9:6-7.—*Wooster Ave. Reformed Church, Akron, Ohio.*

Helpful Literature — The Laymen's League, 740 Rush Street, Chicago, a Methodist Organization, and the Laymen's Movement for Stewardship, 706 Our Home Life Building, Washington, D.C., a Lutheran Organization, have literature especially designed to aid pastors in their stewardship programs. We do not know what the cost is for the various classifications of blanks, but a letter to either address will probably bring you all necessary information. The Layman Co., 35 No. Dearborn Street, Chicago, publishes numerous pamphlets on Tithing. Write for prices.

Thanks and Thanksgiving — The Pharisee was thankful, but he forgot to be his brother's keeper. The test of our thanksgiving is not in the serenity of our satisfaction with our lot, whether it be physical, social, or spiritual, but in the diligence with which we proceed to make others thankful for the service we render them — especially those who cannot reciprocate the kindness. Jesus took the cup, and gave thanks. It is by sacrifice for another's need that we earn the right to give thanks. We enhance our joy by sharing it.

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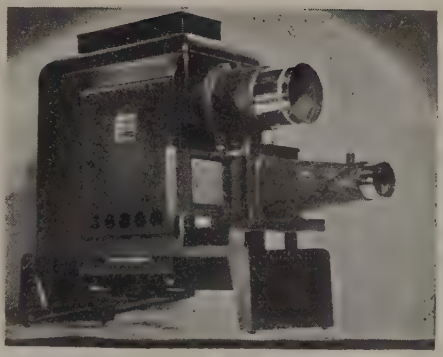

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Chansonette — *Thompson.*
Melodie — *Tchaikovsky.*
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Adoration — *Gaul.*
Goodbye to Summer — *Tosti.*
Invocation — *Capocci.*
Meditation Religieuse — *Schutze.*
Pilgrim's Chorus, "Tannhauser"— *Wagner.*

Anthem

Calvary — *Blose.*
Sun of My Soul — *Turner.*
Praise Ye the Father — *Gounod.*
Saviour, When Night Involves the Skies — *Shelley.*
The Lord is My Light — *Parker.*
O Praise the Lord, Ye Nations — *Demarest.*
O Give Thanks Unto the Lord — *Hadley.*
I Am the Bread of Life — *Stainer.*
A Prayer of Thanksgiving — *Kremser.*

Offertory

At Sunset — *Diggle.*
Song of Thanksgiving — *Maunder.*
The Way of Peace — *Lloyd.*
War March of the Priests, "Athalie"— *Mendelssohn.*
Contemplation — *Gaul.*
From the South — *Gillette.*
Traumeri — *Strauss.*

Postlude

Verset — *Batiste.*
March, "Occasional Oratorio"— *Handel*
Festival March — *Foote.*
March de Fete — *Barrell.*
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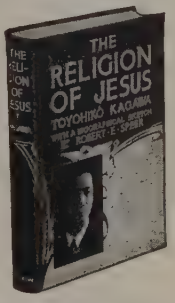

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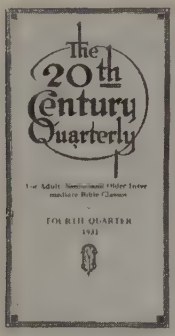

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I notice editorial on the age of your magazine. I think the first year I began to take your magazine was either 1903 or 1904. At any rate I am one of your oldest subscribers, and I want to say that I will continue to subscribe as long as I am in the flesh. I take several periodicals, the Homiletic Review being among them, the Pulpit and Century. But of all magazines, I do not wish to drop yours.

I find it stimulating, and helpful; orthodox and fundamental; and yet breathing with the modern terminology and inspiring fresh from the soul to the present age, and thrilling to the heart with its messages. I like the pulpit utterances, and I will submit a sermon some of these days. In fact I just love your magazine; and it is as necessary as my food. Very cordially yours.

Signed, Rev. Robert L. Bell, Tuskegee, Ala., September 28, 1931.

* * *

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A few weeks ago when my subscription ran out and I failed to receive the succeeding issue, I was so disappointed that I just felt that I would have to renew it at least for four months and at least until I could renew it for the year. The magazine is a great paper. I have been taking it off and on for several years back. I must have it still coming to my study.

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Signed, Rev. B. H. Pocock, 726 Broadway, Wellsville, Ohio, September 29, 1931.

* * *

I have just received notice that my subscription to *The Expositor* will expire December 31, so I hasten to write and send my check for renewal, also to include postage for the Annual.

I feel that I cannot afford to miss even one number of *The Expositor*, and the Annual has been worth its weight in gold to me, for I certainly have found food for my own soul, and to pass on to my people from a study of its pages. With best wishes for its continued success, I am yours truly,

Signed, Rev. John P. W. Peacock, 15 Pine Island Road, Mattapoisett, Mass., September 30, 1931.

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Bible reading: Ezek. 3:1-3.
Talk: The Right Kind of Reading is Christian Recreation.
Song: "I Am Happy in the Service of the King."
Scripture (without announcement): Prov. 17:22.
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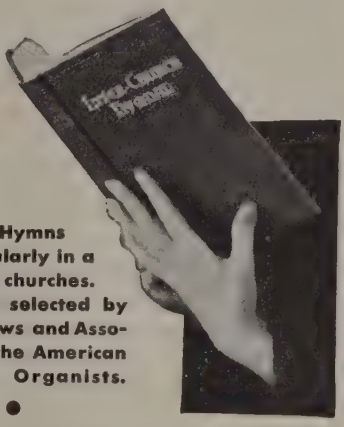
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Reading (without announcement): Deut. 8:7, 8.
Talk: Christians Can Find Recreation Out of Doors.
Song: "In the Garden."
Benediction.

* * *

II. A MISSIONARY MEETING

Song: "All Hail the Power of Jesus' Name."
Bible reading: Isa. 9:2, 3.
Prayer for the Missionary cause.
Song: "We've a Story to Tell to the Nations."
Missionary Pageant: "The Way to Help the Heathen."
Characters:
A heathen woman.
Flag-bearer.
Civilization.
Wealth.
Education.
Bible-Bearer.

The heathen woman, dirty, unkempt, half-clothed, is sitting on the floor, the picture of despair.

Enter the Flagbearer.

Flag-Bearer: I will make you a friend of the United States of America. We are one of the greatest nations of the earth. We will trade with you and help you. Then you will not be sad any more. (Places the flag in a conspicuous position.) Exit Flag-bearer. The woman sits in despair as before.

Soloist (off the platform): One Stanza, "Nothing But the Blood of Jesus."

Enter Civilization, dressed as a nurse.

Civilization: Come, poor woman, I will help you. I will make you wash and give you a chair to sit in. I will teach you sanitation and help you to wear clean clothing and to use a knife and fork. Come with me. Exeunt Heathen woman and Civilization.

Soloist: Second stanza only of "Oh, Zion, Haste."

Enter woman, clean and clothed. She sits in a chair, but she is as sad as ever.

Enter Wealth (presents woman with roll of bills): See, here is money. This is what you need. You can have everything you want if you have money. Now you will be perfectly happy.

Exit Wealth.

Woman: No matter how much money I have, I cannot be happy when my heart is sad. There must be, oh, there must be something better than this!

Soloist: First stanza, "There Is a Fountain Filled With Blood."

Enter Education (presents Woman with books): Here is what will satisfy. Become educated. Learn to love the beautiful in art and literature and life. Here and here alone is true satisfaction. Exit Education.

Woman: The more I know, the more wretched I become. Education is good, but it does not solve my problem. Where is the cure for an acheing heart?

Soloist: One stanza of "Tell Me the Story of Jesus."

Enter Bible Bearer: Jno. 3:16, 17.

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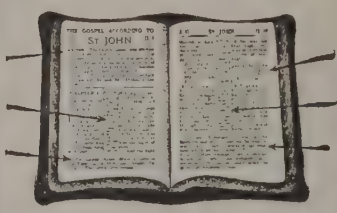

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Bible Bearer: 1 Cor. 15:1-4.

As the Woman and Bible-Bearer look together at the Bible, the soloist sings softly the first stanza of "Whiter Then Snow." Curtain, or let them leave the platform.

Congregational song: "Send the Light."

Talk: Three Missionary Motives.

1. The sad condition of the heathen.
2. Our ability to help.
3. Our Lord's command. Matt. 28:18-20.

Song: "In Christ There Is No East or West."

Benediction.

* * *

III. GOD'S CARE FOR US

Solo: "Who Could It Be But Jesus?"

Prayer.

Psa. 121.

Congregational song: "Leaning on the Everlasting Arms."

Reading: "The Gifts of God," by Herbert:

When God at first made man,
Having a glass of blessings standing by,
"Let us," said He, "pour on him all we can;
Let the world's riches which dispersed lie,
Contract into a span."

So strength first made a way;
Then beauty flowed, then wisdom, horour, pleasure;
When almost all was out, God made a stay;
Perceiving that alone of all His treasure
Rest at the bottom lay.

"For if I should," said He,
"Bestow this jewel also on my creature,
He would adore my gifts instead of me,
And rest in Nature, not the God of Nature;
So both should losers be.

"Yet let him keep the rest,
But keep them with repining restlessness;
Let him be sick and weary, that at least,
If goodness lead him not, yet weariness
May toss him to my breast."

Song: "God Will Take Care of You."

Talk: Signs of God's Care.

1. Provision for our need.
2. Protection in danger.
3. Sometimes our troubles are the result of His care for us.
4. The privilege of salvation is the result of His care.

Special song: "Moment by Moment," or "His Eye is on the Sparrow."

Bible reading: Psa. 91:1-7 and 14-16.

Song: " 'Tis So Sweet to Trust in Jesus."

Benediction.

Recessional Music: "Jesus, Lover of My Soul."

* * *

IV. THANKSGIVING

Decorations: Autumn flower and fruit and the flag.

Songs: "America the Beautiful."
"Bringing in the Sheaves."

Bible lesson: Psalm 100.

Reading: From "The Landing of the Pilgrims," by Hemans:

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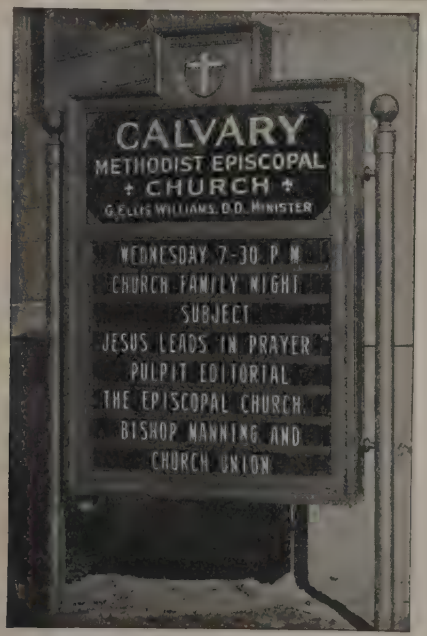

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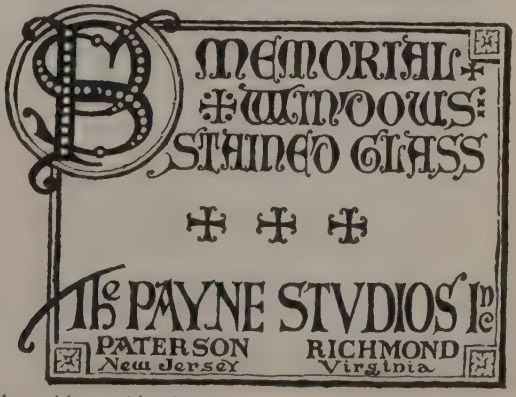

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And the woods against a stormy sky,
Their giant branches tossed.

And the heavy night hung dark
The hills and waters o'er,
When a band of exiles morred their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted came,
Not with the roll of the stirring drums,
And the trumpet that sings of fame;
Not as the flying come,
In silence and in fear,—
They shook the depths of the desert's gloom
With their hymns of lofty cheer.

. . . . . .

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war? —
They sought a faith's pure shrine!

Ay, call it holy ground,
The soil where first they trod!
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Eight days ago he suffered injuries from a fall at his home in Fieldston, Riverdale-on-Hudson, which necessitated his removal to the hospital, where it was found that he had fractured his pelvis.

Mr. Revell was a nephew of Mrs. Dwight L. Moody, the former Emma C. Revell, wife of the world-famous evangelist.

Books Recommended for Ministers

In an effort to help *Expositor* readers in the choice of worthwhile books on subjects especially related to their work, Presidents of leading Seminaries in all parts of the country were invited to send a list of recommendations on 16 classifications.

Lists have come from many of the important centers of learning, including one from John Timothy Stone, McCormick Seminary. The December issue will carry the first recommendations to readers of *The Expositor*.

Sculptured Men

(*Continued from page 122*)

what seemed a very real and burdensome chain behind him. Once he looked back at the sound of a low cough and noticed a well-dressed gentleman a short distance up the hill, but Elvin only groaned and started up the short and narrow sidewalk which led to his chapel.

People had already assembled in the basement where the prayer-meetings were held and through the windows their wearying voices came to him all too distinctly. He heard someone refer to him as "Brother Williams!" *Brother* Williams! He shook his head, closed his eyes, and permitted himself to say something he seldom, if ever said, "Oh, God!"

Elvin turned. The moment the words left his lips he had the peculiar feeling that someone was watching him. He had spoken louder than he had thought.

Leaning against the "Bus Stop" sign was the selfsame man who had followed him down the hill. Whoever he was he met Elvin's startled look with a half-amused, half-sorrowful expression. He advanced a bit and looking inquiringly into the eyes of the pastor he asked very gently, "Why did you say that?"

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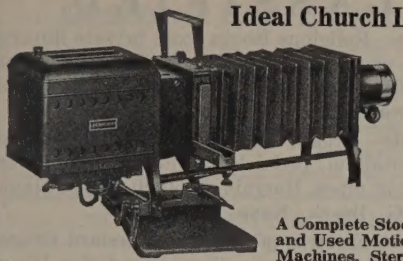

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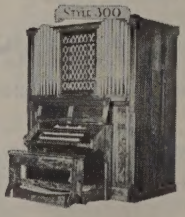

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